

LIBRARY OF CLASSICS

*THE INNOCENTS
ABROAD*

by
*MARK
TWAIN*

LONDON AND GLASGOW
COLLINS CLEAR-TYPE PRESS

To
MY MOST PATIENT READER
AND
MOST CHARITABLE CRITIC
MY AGED MOTHER
THIS VOLUME IS AFFECTIONATELY
INSCRIBED

PREFACE

THIS book is a record of a pleasure-trip. If it were a record of a solemn scientific expedition, it would have about it that gravity, that profundity, and that impressive incomprehensibility which are so proper to works of that kind, and withal so attractive. Yet notwithstanding it is only a record of a picnic, it has a purpose, which is, to suggest to the reader how *he* would be likely to see Europe and the East if he looked at them with his own eyes instead of the eyes of those who travelled in those countries before him. I make small pretence of showing any one how he *ought* to look at objects of interest beyond the sea—other books do that, and therefore, even if I were competent to do it, there is no need.

I offer no apologies for any departures from the usual style of travel-writing that may be charged against me—for I think I have seen with impartial eyes, and I am sure I have written at least honestly, whether wisely or not.

In this volume I have used portions of letters which I wrote for the *Daily Alta California*, of San Francisco, the proprietors of that journal having waived their rights and given me the necessary permission. I have also inserted portions of several letters written for the New York *Tribune* and the New York *Herald*.

THE AUTHOR.

SAN FRANCISCO, 1869.



The Innocents Abroad

CHAPTER I

FOR months the great Pleasure Excursion to Europe and the Holy Land was chatted about in the newspapers everywhere in America, and discussed at countless firesides. It was a novelty in the way of Excursions—its like had not been thought of before, and it compelled that interest which attractive novelties always command. It was to be a picnic on a gigantic scale. The participants in it, instead of freighting an ungainly steam ferry-boat with youth and beauty and pies and doughnuts, and paddling up some obscure creek to disembark upon a grassy lawn and wear themselves out with a long summer day's laborious frolicking under the impression that it was fun, were to sail away in a great steamship with flags flying and cannon pealing, and take a royal holiday beyond the broad ocean, in many a strange clime and in many a land renowned in history! They were to sail for months over the breezy Atlantic and the sunny Mediterranean; they were to scamper about the decks by day, filling the ship with shouts and laughter—or read novels and poetry in the shade of the smoke-stacks, or watch for the jelly-fish and the nautilus, over the side, and the shark, the whale, and other strange monsters of the deep; and at night they were to dance in the open air, on the upper deck, in the midst of a ballroom that stretched from horizon to horizon, and was domed by the bending heavens and lighted by no meaner lamps than the stars and the magnificent moon—dance, and promenade, and smoke, and sing, and make love, and search the skies for constellations that never associate with the 'Big Dipper' they were so tired of: and they were to see the ships of twenty navies—the customs and costumes of twenty curious peoples—the great cities of half a world—they were to hob-nob with nobility and hold friendly converse

with kings and princes, Grand Moguls, and the anointed lords of mighty empires !

It was a brave conception; it was the offspring of a most ingenious brain. It was well advertised, but it hardly needed it: the bold originality, the extraordinary character, the seductive nature, and the vastness of the enterprise provoked comment everywhere and advertised it in every household in the land. Who could read the programme of the excursion without longing to make one of the party? I will insert it here. It is almost as good as a map. As a text for this book, nothing could be better :—

EXCURSION TO THE HOLY LAND, EGYPT, THE CRIMEA, GREECE, AND INTERMEDIATE POINTS OF INTEREST;

BROOKLYN, *February 1st, 1867.*

The undersigned will make an excursion as above during the coming season, and begs to submit to you the following programme :—

A first-class steamer, to be under his own command, and capable of accommodating at least one hundred and fifty cabin passengers, will be selected, in which will be taken a select company, numbering not more than three-fourths of the ship's capacity. There is good reason to believe that this company can be easily made up in this immediate vicinity, of mutual friends and acquaintances.

The steamer will be provided with every necessary comfort, including library and musical instruments.

An experienced physician will be on board.

Leaving New York about June 1st, a middle and pleasant route will be taken across the Atlantic, and passing through the group of Azores, St Michael will be reached in about ten days. A day or two will be spent here, enjoying the fruit and wild scenery of these islands, and the voyage continued, and Gibraltar reached in three or four days.

A day or two will be spent here in looking over the wonderful subterraneous fortifications, permission to visit these galleries being readily obtained.

From Gibraltar, running along the coasts of Spain and France, Marseilles will be reached in three days. Here ample time will be given not only to look over the city, which was founded six hundred years before the Christian era, and its artificial port, the finest of the kind in the Mediterranean, but to visit Paris during the Great Exhibition: and the beautiful city

of Lyons, lying intermediate, from the heights of which, on a clear day, Mont Blanc and the Alps can be distinctly seen. Passengers who may wish to extend the time at Paris can do so, and, passing down through Switzerland, rejoin the steamer at Genoa.

From Marseilles to Genoa is a run of one night. The excursionists will have an opportunity to look over this, the 'magnificent city of palaces,' and visit the birthplace of Columbus, twelve miles off, over a beautiful road built by Napoleon I. From this point, excursions may be made to Milan, Lakes Como and Maggiore, or to Milan, Verona (famous for its extraordinary fortifications), Padua, and Venice. Or, if passengers desire to visit Parma (famous for Correggio's frescoes,) and Bologna, they can by rail go on to Florence, and rejoin the steamer at Leghorn, thus spending about three weeks amid the cities most famous for art in Italy.

From Genoa the run to Leghorn will be made along the coast in one night, and time appropriated to this point in which to visit Florence, its palaces and galleries; Pisa, its Cathedral and 'Leaning Tower,' and Lucca and its baths, and Roman amphitheatre; Florence, the most remote, being distant by rail about sixty miles.

From Leghorn to Naples (calling at Civita Vecchia to land any who may prefer to go to Rome from that point), the distance will be made in about thirty-six hours; the route will lay along the coast of Italy, close by Caprera, Elba, and Corsica. Arrangements have been made to take on board at Leghorn a pilot for Caprera, and, if practicable, a call will be made there to visit the home of Garibaldi.

Rome [by rail], Herculaneum, Pompeii, Vesuvius, Virgil's tomb, and possibly, the ruins of Pæstum, can be visited, as well as the beautiful surroundings of Naples and its charming bay.

The next point of interest will be Palermo, the most beautiful city of Sicily, which will be reached in one night from Naples. A day will be spent here, and leaving in the evening, the course will be taken towards Athens.

Skirting along the north coast of Sicily, passing through the group of Æolian Isles, in sight of Stromboli and Vulcania, both active volcanoes, through the Straits of Messina, with 'Scylla' on the one hand and 'Charybdis' on the other, along the east coast of Sicily, and in sight of Mount Ætna, along the south coast of Italy, and west and south coast of Greece, in sight of ancient Crete, up Athens Gulf, and into the Piræus, Athens will be reached in two and a half or three days. After tarrying here a while, the Bay of Salamis will be crossed, and a day given to Corinth, whence the voyage will be

continued to Constantinople, passing on the way through the Grecian Archipelago, the Dardanelles, the Sea of Marmora, and the mouth of the Golden Horn, and arriving in about forty-eight hours from Athens.

After leaving Constantinople, the way will be taken out through the beautiful Bosphorus, across the Black Sea to Sebastopol and Balaklava, a run of about twenty-four hours. Here it is proposed to remain two days, visiting the harbours, fortifications, and battlefields of the Crimea; thence back through the Bosphorus, touching at Constantinople to take in any who may have preferred to remain there; down through the Sea of Marmora and the Dardanelles, along the coasts of ancient Troy and Lydia in Asia, to Smyrna, which will be reached in two or two and a half days from Constantinople. A sufficient stay will be made here to give opportunity of visiting Ephesus, fifty miles distant by rail.

From Smyrna towards the Holy Land the course will lay through the Grecian Archipelago, close by the Isle of Patmos, along the coast of Asia, ancient Pamphylia, and the Isle of Cyprus. Beirut will be reached in three days. At Beirut time will be given to visit Damascus; after which the steamer will proceed to Joppa.

From Joppa, Jerusalem, the River Jordan, the Sea of Tiberias, Nazareth, Bethany, Bethlehem, and other points of interest in the Holy Land can be visited, and here those who may have preferred to make the journey from Beirut *through* the country, passing through Damascus, Galilee, Capernaum, Samaria, and by the River Jordan and Sea of Tiberias, can rejoin the steamer.

Leaving Joppa, the next point of interest to visit will be Alexandria, which will be reached in twenty-four hours. The ruins of Cæsar's Palace, Pompey's Pillar, Cleopatra's Needle, the Catacombs, and ruins of ancient Alexandria, will be found worth the visit. The journey to Cairo, one hundred and thirty miles by rail, can be made in a few hours, and from which can be visited the site of ancient Memphis, Joseph's Granaries, and the Pyramids.

From Alexandria the route will be taken homeward, calling at Malta, Cagliari (in Sardinia), and Parma (in Majorca), all magnificent harbours, with charming scenery, and abounding in fruits.

A day or two will be spent at each place, and leaving Parma in the evening, Valencia in Spain will be reached the next morning. A few days will be spent in this, the finest city of Spain.

From Valencia, the homeward course will be continued, skirting along the coast of Spain. Alicante, Carthagena,

Palos, and Malaga, will be passed but a mile or two distant, and Gibraltar reached in about twenty-four hours.

A stay of one day will be made here, and the voyage continued to Madeira, which will be reached in about three days. Captain Marryat writes: 'I do not know a spot on the globe which so much astonishes and delights upon first arrival, as Madeira.' A stay of one or two days will be made here, which, if time permits, may be extended, and passing on through the islands, and probably in sight of the Peak of Teneriffe, a southern track will be taken, and the Atlantic crossed within the latitudes of the North-east trade winds, where mild and pleasant weather, and a smooth sea, can always be expected.

A call will be made at Bermuda, which lies directly in this route homeward, and will be reached in about ten days from Madeira, and after spending a short time with our friends the Bermudians, the final departure will be made for home, which will be reached in about three days.

Already applications have been received from parties in Europe wishing to join the Excursion there.

The ship will at all times be a home, where the excursionists, if sick, will be surrounded by kind friends, and have all possible comfort and sympathy.

Should contagious sickness exist in any of the ports named in the programme, such ports will be passed, and others of interest substituted.

The price of passage is fixed at \$1250, currency, for each adult passenger. Choice of rooms and of seats at the tables apportioned in the order in which passages are engaged, and no passage considered engaged until ten per cent. of the passage money is deposited with the treasurer.

Passengers can remain on board of the steamer, at all ports, if they desire, without additional expense, and all boating at the expense of the ship.

All passages must be paid for when taken, in order that the most perfect arrangements be made for starting at the appointed time.

Applications for passage must be approved by the committee before tickets are issued, and can be made to the undersigned.

Articles of interest or curiosity, procured by the passengers during the voyage, may be brought home in the steamer free of charge.

Five dollars per day, in gold, it is believed, will be a fair calculation to make for *all* travelling expenses on shore, and at the various points where passengers may wish to leave the steamer for days at a time.

The trip can be extended, and the route changed, by unanimous vote of the passengers.

CHAS. C. DUNCAN,
117 WALL STREET, NEW YORK.

R. R. G*****, Treasurer.

COMMITTEE ON APPLICATIONS.

J. T. H*****, Esq., R. R. G*****, Esq., C. C. DUNCAN.

* COMMITTEE ON SELECTING STEAMER.

CAPT. W. W. S****, *Surveyor for Board of Underwriters.*

C. W. C*****, *Consulting Engineer for U.S. and Canada.*

J. T. H*****, Esq.

C. C. DUNCAN.

PS.—The very beautiful and substantial side wheel steamship *Quaker City* has been chartered for the occasion, and will leave New York, June 8th. Letters have been issued by the government commending the party to courtesies aboard.

What was there lacking about that programme, to make it perfectly irresistible? Nothing, that any finite mind could discover. Paris, England, Scotland, Switzerland, Italy—Garibaldi! The Grecian archipelago! Vesuvius! Constantinople! Smyrna! The Holy Land! Egypt and 'our friends the Bermudians!' People in Europe desiring to join the Excursion—contagious sickness to be avoided—boating at the expense of the ship—physician on board—the circuit of the globe to be made if the passengers unanimously desired it—the company to be rigidly selected by a pitiless 'Committee on Applications'—the vessel to be as rigidly selected by as pitiless a 'Committee on Selecting Steamer.' Human nature could not withstand these bewildering temptations. I hurried to the Treasurer's office and deposited my ten per cent. I rejoiced to know that a few vacant state-rooms were still left. I *did* avoid a critical personal examination into my character, by that bowelless committee, but I referred to all the people of high standing I could think of in the community who would be least likely to know anything about me.

Shortly a supplementary programme was issued which set forth that the Plymouth Collection of Hymns would be used on board the ship. I then paid the balance of my passage money.

I was provided with a receipt, and duly and officially accepted as an excursionist. There was happiness in that, but it was tame compared to the novelty of being 'select.'

This supplementary programme also instructed the excursionists to provide themselves with light musical instruments for amusement in the ship; with saddles for Syrian travel; green spectacles and umbrellas; veils for Egypt; and substantial clothing to use in rough pilgrimising in the Holy Land. Furthermore, it was suggested that although the ship's library would afford a fair amount of reading matter, it would still be well if each passenger would provide himself with a few guide-books, a Bible and some standard works of travel. A list was appended, which consisted chiefly of books relating to the Holy Land, since the Holy Land was part of the excursion and seemed to be its main feature.

Rev. Henry Ward Beecher was to have accompanied the expedition, but urgent duties obliged him to give up the idea. There were other passengers who could have been spared better, and would have been spared more willingly. Lieut. Gen. Sherman was to have been of the party, also, but the Indian war compelled his presence on the plains. A popular actress had entered her name on the ship's books, but something interfered, and *she* couldn't go. The 'Drummer Boy of the Potomac' deserted, and lo, we had never a celebrity left!

However, we were to have a battery 'of guns' from the Navy Department (as per advertisement) to be used in answering royal salutes; and the document furnished by the Secretary of the Navy, which was to make 'Gen. Sherman and party' welcome guests in the courts and camps of the old world, was still left to us, though both document and battery, I think, were shorn somewhat of their original august proportions. However, had not we the seductive programme, still, with its Paris, its Constantinople, Smyrna, Jerusalem, Jericho, and 'our friends the Bermudians?' What did we care?

CHAPTER II

OCCASIONALLY, during the following month, I dropped in at 117 Wall Street to inquire how the repairing and refurnishing of the vessel was coming on; how additions to the passenger list were averaging; how many people the committee were decreeing not 'select,' every day, and banishing in sorrow and tribulation. I was glad to know that we were to have a little printing-press on board and issue a daily newspaper of our own. I was glad to learn that our piano, our parlour organ and our melodeon were to be the best instruments of the kind that could be had in the market. I was proud to observe that among our excursionists were three ministers of the gospel, eight doctors, sixteen or eighteen ladies, several military and naval chieftains with sounding titles, an ample crop of 'Professors' of various kinds, and a gentleman who had 'COMMISSIONER OF THE UNITED STATES OF AMERICA, EUROPE, ASIA, AND AFRICA' thundering after his name in one awful blast! I had carefully prepared myself to take rather a back seat in that ship, because of the uncommonly select material that would alone be permitted to pass through the camel's eye of that committee on credentials; I had schooled myself to expect an imposing array of military and naval heroes, and to have to set that back seat still farther back in consequence of it, may be; but I state frankly that I was all unprepared for *this* crusher.

I fell under that titular avalanche a torn and blighted thing. I said that if that potentate *must* go over in our ship, why, I supposed he must—but that to my thinking, when the United States considered it necessary to send a dignitary of that tonnage across the ocean, it would be in better taste, and safer, to take him apart and cart him over in sections, in several ships.

Ah, if I had only known then, that he was only a common mortal, and that his mission had nothing more overpowering about it than the collecting of seeds, and uncommon yams and extraordinary cabbages and peculiar bullfrogs for that poor, useless, innocent, mildewed old fossil, the Smithsonian Institute, I would have felt so much relieved.

During that memorable month I basked in the happiness of being for once in my life drifting with the tide of a great popular movement. Everybody was going to Europe—I, too, was going to Europe. Everybody was going to the famous Paris Exposition—I, too, was going to the Paris Exposition. The steamship lines were carrying Americans out of the various ports of the country at the rate of four or five thousand a week, in the aggregate. If I met a dozen individuals, during that month, who were not going to Europe shortly, I have no distinct remembrance of it now. I walked about the city a good deal with a young Mr Blucher, who was booked for the excursion. He was confiding, good-natured, unsophisticated, companionable; but he was not a man to set the river on fire. He had the most extraordinary notions about this European exodus, and came at last to consider the whole nation as packing up for emigration to France. We stepped into a store in Broadway, one day, where he bought a handkerchief, and when the man could not make change, Mr B. said,—

‘Never mind, I’ll hand it to you in Paris.’

‘But I am not going to Paris.’

‘How is—that did I understand you to say?’

‘I said I am not going to Paris.’

‘Not going to *Paris*! Not g—well then, where in the nation *are* you going to?’

‘Nowhere at all.’

‘Not anywhere whatsoever—not any place on earth but this?’

‘Not any place at all but just this—stay here all summer.’

My comrade took his purchase and walked out of the store without a word—walked out with an injured look upon his countenance. Up the street apiece he broke silence and said impressively: ‘It was a lie—that is my opinion of it!’

In the fullness of time the ship was ready to receive her passengers. I was introduced to the young gentleman who was to be my room mate, and found him to be intelligent, cheerful of spirit, unselfish, full of generous impulses, patient, considerate, and wonderfully good-natured. Not any passenger that sailed in the *Quaker City* will withhold his indorsement of what I have just said. We selected a state-room forward of the wheel,

on the starboard side, 'below decks.' It had two berths in it, a dismal dead-light, a sink with a wash-bowl in it, and a long, sumptuously cushioned locker, which was to do service as a sofa—partly, and partly as a hiding-place for our things. Notwithstanding all this furniture, there was still room to turn around in, but not to swing a cat in, at least with entire security to the cat. However, the room was large, for a ship's state-room, and was in every way satisfactory.

The vessel was appointed to sail on a certain Saturday early in June.

A little after noon, on that distinguished Saturday, I reached the ship and went on board. All was bustle and confusion. (I have seen that remark before, somewhere.) The pier was crowded with carriages and men; passengers were arriving and hurrying on board; the vessel's decks were encumbered with trunks and valises; groups of excursionists, arrayed in unattractive travelling costumes, were moping about in a drizzling rain and looking as droopy and woe-begone as so many moulting chickens. The gallant flag was up, but it was under the spell, too, and hung limp and disheartened by the mast. Altogether, it was the bluest, bluest spectacle! It was a pleasure excursion—there was no gainsaying that, because the programme said so—it was so nominated in the *London*—but it surely hadn't the general aspect of one.

Finally, above the banging, and rumbling, and shouting and hissing of steam, rang the order to 'cast off!'—a sudden rush to the gangways—a scampering ashore of visitors—a revolution of the wheels, and we were off—the picnic was begun! Two very mild cheers went up from the dripping crowd on the pier; we answered them gently from the slippery decks; the flag made an effort to wave, and failed; the 'battery of guns' spake not—the ammunition was out.

We steamed down to the foot of the harbour and came to anchor. It was still raining. And not only raining, but storming. 'Outside' we could see, ourselves, that there was a tremendous sea on. We must lie still, in the calm harbour, till the storm should abate. Our passengers hailed from fifteen States; only a few of them had ever been to sea before; manifestly it would not do to pit them against a full-blown tempest until they had got their sea-legs on. Toward evening the two steam-tugs

that had accompanied us with a rollicking champagne-party of young New Yorkers on board who wished to bid farewell to one of our number in due and ancient form, departed, and we were alone on the deep. On deep five fathoms, and anchored fast to the bottom. And out in the solemn rain, at that. This was pleasuring with a vengeance.

It was an appropriate relief when the gong sounded for prayer meeting. The first Saturday night of any other pleasure excursion might have been devoted to whist and dancing; but I submit it to the unprejudiced mind if it would have been in good taste for *us* to engage in such frivolities, considering what we had gone through and the frame of mind we were in. We would have shone at a wake, but not at anything more festive.

However, there is always a cheering influence about the sea; and in my berth that night, rocked by the measured swell of the waves, and lulled by the murmur of the distant surf, I soon passed tranquilly out of all consciousness of the dreary experiences of the day and damaging premonitions of the future.

CHAPTER III

ALL day Sunday at anchor. The storm had gone down a great deal, but the sea had not. It was still piling its frothy hills high in air 'outside,' as we could plainly see with the glasses. We could not properly begin a pleasure excursion on Sunday; we could not offer untried stomachs to so pitiless a sea as that. We must lie still till Monday. And we did. But we had repetitions of church and prayer-meetings; and so, of course, we were just as eligibly situated as we could have been anywhere.

I was up early that Sabbath morning, and was early to breakfast. I felt a perfectly natural desire to have a good, long, unprejudiced look at the passengers, at a time when they should be free from self-consciousness—which is at breakfast, when such a moment occurs in the lives of human beings at all.

I was greatly surprised to see so many elderly people—I might almost say, so many venerable people. A glance at the long lines of heads was apt to make one

think it was *all* gray. But it was not. There was a tolerably fair sprinkling of young folks, and another fair sprinkling of gentlemen and ladies who were non-committal as to age, being neither actually old nor absolutely young.

The next morning, we weighed anchor and went to sea. It was a great happiness to get away, after this dragging, dispiriting delay. I thought there never was such gladness in the air before, such brightness in the sun, such beauty in the sea. I was satisfied with the picnic, then, and with all its belongings. All my malicious instincts were dead within me; and as America faded out of sight, I think a spirit of charity rose up in their place that was as boundless, for the time being, as the broad ocean that was heaving its billows about us. I wished to express my feelings—I wished to lift up my voice and sing; but I did not know anything to sing, and so I was obliged to give up the idea. It was no loss to the ship though, perhaps.

It was breezy and pleasant, but the sea was still very rough. One could not promenade without risking his neck; at one moment the bowsprit was taking a deadly aim at the sun in mid-heaven, and at the next it was trying to harpoon a shark in the bottom of the ocean. What a weird sensation it is to feel the stern of a ship sinking swiftly from under you and see the bow climbing high away among the clouds! One's safest course, that day, was to clasp a railing and hang on; walking was too precarious a pastime.

By some happy fortune I was not seasick.—That was a thing to be proud of. I had not always escaped before. If there is one thing in the world that will make a man peculiarly and insufferably self-conceited, it is to have his stomach behave itself, the first day at sea, when nearly all his comrades are seasick. Soon, a venerable fossil, shawled to the chin and bandaged like a mummy, appeared at the door of the after deck-house, and the next lurch of the ship shot him into my arms. I said:—

‘Good-morning, sir. It is a fine day.’

He put his hand on his stomach and said, ‘*Oh, my!*’ and then staggered away and fell over the coop of a skylight.

Presently another old gentleman was projected from the same door, with great violence. I said:—

'Calm yourself, sir—There is no hurry. It is a fine day, sir.'

He, also, put his hand on his stomach and said, 'Oh, my!' and reeled away.

In a little while another veteran was discharged abruptly from the same door, clawing at the air for a saving support. I said :—



'ALL I GOT OUT OF ANY OF THEM WAS "OH, MY!"'

'Good-morning, sir. It is a fine day for pleasuring. You were about to say——'

'Oh, my!'

I thought so. I anticipated *him*, anyhow. I stayed there and was bombarded with old gentlemen for an hour perhaps; and all I got out of any of them was 'Oh, my!'

I went away, then, in a thoughtful mood. I said, this is a good pleasure excursion. I like it. The passengers are not garrulous, but still they are sociable. I like those old people, but somehow they all seem to have the 'Oh, my' rather bad.

I knew what was the matter with them. They were seasick. And I was glad of it. We all like to see people seasick when we are not, ourselves. Playing whist by the cabin lamps when it is storming outside, is pleasant; walking the quarter-deck in the moonlight, is pleasant; smoking in the breezy foretop is pleasant, when one is not afraid to go up there; but these are all feeble and commonplace compared with the joy of seeing people suffering the miseries of sea-sickness.

I picked up a good deal of information during the afternoon. At one time I was climbing up the quarter-deck when the vessel's stern was in the sky; I was smoking a cigar and feeling passibly comfortable. Somebody ejaculated:—

'Come, now, *that* won't answer. Read the sign up there—NO SMOKING ABAFT THE WHEEL!'

It was Capt. Duncan, chief of the expedition. I went forward, of course. I saw a long spy-glass lying on a desk in one of the upper-deck state-rooms back of the pilot-house, and reached after it—there was a ship in the distance:—

'Ah, ah—hands off! Come out of that!'

I came out of that. I said to a deck-sweep—but in a low voice:—

'Who is that overgrown pirate with the whiskers and the discordant voice?'

'It's Capt. Bursley—executive officer—sailing-master.'

I loitered about awhile, and then, for want of something better to do, fell to carving a railing with my knife. Somebody said, in an insinuating, admonitory voice:—

'Now *say*—my friend—don't you know any better than to be whittling the ship all to pieces that way? You ought to know better than that.'

I went back and found the deck-sweep:—

'Who is that smooth-faced animated outrage yonder in the fine clothes?'

'That's Capt. L——, the owner of the ship—he's one of the main bosses.'

In the course of time I brought up on the starboard

side of the pilot-house, and found a sextant lying on a bench. Now, I said, they 'take the sun' through this thing; I should think I might see that vessel through it. I had hardly got it to my eye when some one touched me on the shoulder and said, deprecatingly :—

'I'll have to get you to give that to me, sir. If there's anything you'd like to know about taking the sun, I'd as soon tell you as not—but I don't like to trust anybody with that instrument. If you want any figuring done—Ay, ay, sir !'

He was gone, to answer a call from the other side. I sought the deck-sweep :—

'Who is that spider-legged gorilla yonder with the sanctimonious countenance?'

'It's Capt. Jones, sir—the chief mate.'

'Well. This goes clear away ahead of anything I ever heard of before. Do you—now I ask you as a man and a brother—do you think I could venture to throw a rock here in any given direction without hitting a captain of this ship?'

'Well, sir, I don't know—I think likely you'd fetch the captain of the watch, maybe, because he's a-standing right yonder in the way.'

I went below—meditating, and a little down-hearted. I thought, if five cooks can spoil a broth, what may not five captains do with a pleasure excursion.

CHAPTER IV

WE ploughed along bravely for a week or more, and without any conflict of jurisdiction among the captains worth mentioning. The passengers soon learned to accommodate themselves to their new circumstances, and life in the ship became nearly as systematically monotonous as the routine of a barrack. I do not mean that it was dull, for it was not entirely so by any means—but there was a good deal of sameness about it. As is always the fashion at sea, the passengers shortly began to pick up sailor terms—a sign that they were beginning to feel at home. Half-past six was no longer half-past six to these pilgrims from New England, the South, and the Mississippi Valley, it was 'seven bells'; eight, twelve, and four

o'clock were eight 'bells'; the captain did not take the longitude at nine o'clock, but at 'two bells.' They spoke glibly of the 'after cabin,' the 'for'rard cabin,' 'port and starboard,' and the 'fo'castle.'

At seven bells the first gong rang; at eight there was breakfast, for such as were not too seasick to eat it. After that all the well people walked arm-in-arm up and down the long promenade deck, enjoying the fine summer mornings, and the seasick ones crawled out and propped themselves up in the lee of the paddle-boxes and ate their dismal tea and toast, and looked wretched. From eleven o'clock until luncheon, and from luncheon until dinner at six in the evening, the employments and amusements were various. Some reading was done; and much smoking and sewing, though not by the same parties; there were the monsters of the deep to be looked after and wondered at; strange ships had to be scrutinised through opera-glasses, and sage decisions arrived at concerning them; and more than that, everybody took a personal interest in seeing that the flag was run up and politely dipped three times in response to the salutes of those strangers; in the smoking-room there were always parties of gentlemen playing euchre, draughts, and dominoes, especially dominoes, that delightfully harmless game; and down on the main deck, 'for'rard'—for'rard of the chicken-coops and the cattle—we had what was called 'horse-billiards.' Horse-billiards is a fine game. It affords good, active exercise, hilarity, and consuming excitement. It is a mixture of 'hop-scotch' and shuffle-board played with a crutch. A large hop-scotch diagram is marked out on the deck with chalk, and each compartment numbered. You stand off three or four steps, with some broad wooden discs before you on the deck, and these you send forward with a vigorous thrust of a long crutch. If a disc stops on a chalk line, it does not count anything. If it stops in division No. 7, it counts 7; in 5, it counts 5, and so on. The game is 100, and four can play at a time. That game would be very simple, played on a stationary floor, but with us, to play it well required science. We had to allow for the reeling of the ship to the right or the left. Very often one made calculations for a heel to the right and the ship did not go that way. The consequence was that that disc missed the whole hop-scotch plan a

yard or two, and then there was humiliation on one side and laughter on the other.

When it rained, the passengers had to stay in the house, of course—or at least the cabins—and amuse themselves with games, reading, looking out of the windows at the very familiar billows and talking gossip.

By 7 o'clock in the evening, dinner was about over; an hour's promenade on the upper deck followed; then the gong sounded and a large majority of the party repaired to the after cabin (upper) a handsome saloon fifty or sixty feet long, for prayers. The unregenerated called this saloon the 'Synagogue.' The devotions consisted only of two hymns from the 'Plymouth Collection,' and a short prayer, and seldom occupied more than fifteen minutes. The hymns were accompanied by parlour organ music when the sea was smooth enough to allow a performer to sit at the instrument without being lashed to his chair.

After prayers the Synagogue shortly took the semblance of a writing-school. The like of that picture was never seen in a ship before. Behind the long dining-tables on either side of the saloon, and scattered from one end to the other of the latter, some twenty or thirty gentlemen and ladies sat them down under the swaying lamps, and for two or three hours wrote diligently in their journals. Alas! that journals so voluminously begun should come to so lame and impotent a conclusion as most of them did! I doubt if there is a single pilgrim of all that host but can show a hundred fair pages of journal concerning the first twenty days' voyaging in the *Quaker City*; and I am morally certain that not ten of the party can show twenty pages of journal for the succeeding twenty thousand miles of voyaging! At certain periods it becomes the dearest ambition of a man to keep a faithful record of his performances in a book, and he dashes at this work with an enthusiasm that imposes on him the notion that keeping a journal is the veriest pastime in the world, and the pleasantest. But if he only lives twenty-one days, he will find out that only those rare natures that are made up of pluck, endurance, devotion to duty for duty's sake, and invincible determination, may hope to venture upon so tremendous an enterprise as the keeping of a journal and not sustain a shameful defeat.

One of our favourite youths, Jack, a splendid young fellow with a head full of good sense, and a pair of legs that were a wonder to look upon in the way of length, and straightness, and slimness, used to report progress every morning in the most glowing and spirited way, and say :—

'Oh, I'm coming along bully!' (he was a little given to slang, in his happier moods), 'I wrote ten pages in my journal last night—and you know I wrote nine the night before, and twelve the night before that. Why, it's only fun!'

'What do you find to put in it, Jack?'

'Oh, everything. Latitude and longitude, noon every day; and how many miles we made last twenty-four hours; and all the domino-games I beat, and horse-billiards; and whales and sharks and porpoises; and the text of the sermon, Sundays (because that'll tell at home, you know); and the ships we saluted and what nation they were; and which way the wind was, and whether there was a heavy sea, and what sail we carried, though we don't ever carry *any*, principally, going against a head wind always—wonder what is the reason of that?—and how many lies Moulton has told—Oh, everything! I've got everything down. My father told me to keep that journal. Father wouldn't take a thousand dollars for it when I get it done.'

'No, Jack; it will be worth more than a thousand dollars—when you get it done.'

'Do you?—no, but do you think it will, though?'

'Yes, it will be worth at least as much as a thousand dollars—when you get it done. Maybe more.'

'Well, I about half think so myself. It ain't no slouch of a journal.'

But it shortly became a most lamentable 'slouch of a journal.' One night in Paris, after a hard day's toil in sight-seeing, I said :—

'Now I'll go and stroll around the cafés awhile, Jack, and give you a chance to write up your journal, old fellow.'

His countenance lost its fire. He said :—

'Well, no, you needn't mind. I think I won't run that journal any more. It is awful tedious. Do you know—I reckon I'm as much as four thousand pages behind hand. I haven't got any France in it at all. First I thought I'd leave France out and start fresh. But that

wouldn't do, *would* it? The governor would say, "Hallo, here—didn't see anything in France?" *That* cat wouldn't fight, you know. First I thought I'd copy France out of the guide-book, like old Badger in the for'ard cabin who's writing a book, but there's more than three hundred pages of it. Oh, *I* don't think a journal's any use—do you? They're only a bother, *ain't* they?"

'Yes, a journal that is incomplete isn't of much use, but a journal properly kept is worth a thousand dollars,—when you've got it done.'

'A thousand!—well I should think so. *I* wouldn't finish it for a million.'

His experience was only the experience of the majority of that industrious night-school in the cabin. • If you wish to inflict a heartless and malignant punishment upon a young person, pledge him to keep a journal a year.

A good many expedients were resorted to to keep the excursionists amused and satisfied. A club was formed of all the passengers, which met in the writing-school after prayers, and read aloud about the countries we were approaching, and discussed the information so obtained.

Several times the photographer of the expedition brought out his transparent pictures and gave us a handsome magic lantern exhibition. His views were nearly all of foreign scenes, but there were one or two home pictures among them. He advertised that he would 'open his performance in the after cabin at "two bells" (9 p.m.), and show the passengers where they shall eventually arrive'—which was all very well, but by a funny accident the first picture that flamed out upon the canvas was a view of Greenwood Cemetery!

On several starlight nights we danced on the upper deck, under the awnings, and made something of a ball-room display of brilliancy by hanging a number of ship's lanterns to the stanchions. Our music consisted of the well-mixed strains of a melodeon which was a little asthmatic and apt to catch its breath where it ought to come out strong; a clarinet which was a little unreliable on the high keys and rather melancholy on the low ones; and a disreputable accordion that had a leak somewhere and breathed louder than it squawked—a more elegant term does not occur to me just now. However, the dancing was infinitely worse than the music. When the

ship rolled to starboard the whole platoon of dancers came charging down to starboard with it, and brought up in mass at the rail; and when it rolled to port, they went floundering down to port with the same unanimity of sentiment. Waltzers spun around precariously for a matter of fifteen seconds and then went scurrying down to the rail as if they meant to go overboard. The Virginia reel, as performed on board the *Quaker City*, had more genuine reel about it than any reel I ever saw before, and was as full of interest to the spectator as it was full of desperate chances and hairbreadth escapes to the participant. We gave up dancing, finally.

We celebrated a lady's birthday anniversary, with toasts, speeches, a poem, and so forth. We also had a mock trial. No ship ever went to sea that hadn't a mock trial on board. The purser was accused of stealing an overcoat from state-room No. 10. A judge was appointed; also clerks, a crier of the court, constables, sheriffs; counsel for the State and for the defendant; witnesses were subpoenaed, and a jury empanelled after much challenging. The witnesses were stupid, and unreliable and contradictory, as witnesses always are. The counsel were eloquent, argumentative, and vindictively abusive of each other, as was characteristic and proper. The case was at last submitted, and duly finished by the judge with an absurd decision and a ridiculous sentence.

The acting of charades was tried on several evenings, by the young gentlemen and ladies in the cabins, and proved the most distinguished success of all the amusement experiments.

An attempt was made to organise a debating club, but it was a failure. There was no oratorical talent in the ship.

We all enjoyed ourselves—I think I can safely say that, but it was in a rather quiet way. We very, very seldom played the piano; we played the flute and the clarinet together, and made good music, too, what there was of it, but we always played the same old tune; it was a very pretty tune—how well I remember it—I wonder when I shall ever get rid of it. We never played either the melodeon or the organ, except at devotions—but I am too fast: young Albert *did* know part of a tune—something about 'O Something-Or-Other How Sweet it is to Know that he's his What's-his-Name' (I do not remember the exact title of it, but it was very plaintive, and full

of sentiment); Albert played that pretty much all the time, until we contracted with him to restrain himself. But nobody ever sang by moonlight on the upper deck, and the congregational singing at church and prayers was not of a superior order of architecture. I put up with it as long as I could, and then joined in and tried to improve it, but this encouraged young George to join in too, and that made a failure of it; because George's voice was just 'turning,' and when he was singing a dismal sort of bass, it was apt to fly off the handle and startle everybody with a most discordant cackle on the upper notes. George didn't know the tunes, either, which was also a drawback to his performances. I said,—

• Come, now, George, *don't* improvise. • It looks too egotistical. It will provoke remark. Just stick to "Coronation," like the others. It is a good tune—you can't improve it any, just off-hand, in this way.'

'Why I'm not trying to improve it—and I *am* singing like the others—just as it is in the notes.'

And he honestly thought he was too; and so he had no one to blame but himself when his voice caught on the centre occasionally, and gave him the lockjaw.

There were those among the unregenerated who attributed the unceasing head-winds to our distressing choir-music. There were those who said openly that it was taking chances enough to have such ghastly music going on, even when it was at its best; and that to exaggerate the crime by letting George help was simply flying in the face of Providence. These said that the choir would keep up their lacerating attempts at melody until they would bring down a storm some day that would sink the ship.

There were even grumblers at the prayers. The executive officer said the Pilgrims had no charity:—

'There they are, down there every night at eight bells, praying for fair winds—when they know as well as I do that this is the only ship going east this time of the year, but there's a thousand coming west—what's a fair wind for us is a *head* wind to them—the Almighty's blowing a fair wind for a thousand vessels, and this tribe wants him to turn it clear around so as to accommodate *one*—and she a steamship at that! It ain't good sense, it ain't good reason, it ain't good Christianity, it ain't common human charity. Avast with such nonsense!'

CHAPTER V

TAKING it 'by and large,' as the sailors say, we had a pleasant ten days' run from New York to the Azores islands—not a fast run, for the distance is only twenty-four hundred miles—but a right pleasant one, in the main. True, we had head-winds *all* the time, and several stormy experiences which sent fifty per cent. of the passengers to bed sick, and made the ship look dismal and deserted—stormy experiences that all will remember who weathered them on the tumbling deck, and caught the vast sheets of spray that every now and then sprang high in air from the weather bow and swept the ship like a thunder-shower; but for the most part we had balmy summer weather, and nights that were even finer than the days. We had the phenomenon of a full moon located just in the same spot in the heavens at the same hour every night. The reason of this singular conduct on the part of the moon did not occur to us at first, but it did afterward when we reflected that we were gaining about twenty minutes every day, because we were going east so fast—we gained just about enough every day to keep along with the moon. It was becoming an old moon to the friends we had left behind us, but to us Joshuas it stood still in the same place, and remained always the same.

Young Mr Blucher, who is from the Far West, and is on his first voyage, was a good deal worried by the constantly changing 'ship-time.' He was proud of his new watch at first, and used to drag it out promptly when eight bells struck at noon, but he came to look after a while as if he were losing confidence in it. Seven days out from New York he came on deck, and said with great decision: 'This thing's a swindle!'

'What's a swindle?'

'Why, this watch. I bought her out in Illinois—gave \$150 for her—and I thought she was good. And, by George, she *is* good on shore, but somehow she don't keep up her lick here on the water—gets seasick, maybe. She skips; she runs along regular enough till half-past eleven, and then, all of a sudden, she lets down. I've set that old regulator up faster and faster, till I've shoved

it clear around, but it don't do any good; she just distances every watch in the ship, and clatters along in a way that's astonishing till it is noon, but them eight bells always gets in about ten minutes ahead of her anyway. I don't know what to do with her now. She's doing all she can—she's going her best gait, but it won't save her. Now, don't you know, there ain't a watch in the ship that's making better time than she is: but what does it signify? When you hear them eight bells you'll find her just about ten minutes short of her store, sure.'

The ship was gaining a full hour every three days, and this fellow was trying to make his watch go fast enough to keep up to her. But, as he had said, he had pushed the regulator up as far as it would go, and the watch was 'on its best gait,' and so nothing was left him but to fold his hands and see the ship beat the race. We sent him to the captain, and he explained to him the mystery of 'ship-time,' and set his troubled mind at rest. This young man asked a great many questions about sea-sickness before we left, and wanted to know what its characteristics were, and how he was to tell when he had it. He found out.

We saw the usual sharks, blackfish, porpoises, etc., of course, and by-and-by large schools of Portuguese men-of-war were added to the regular list of sea wonders. Some of them were white and some of a brilliant carmine colour. The nautilus is nothing but a transparent web of jelly, that spreads itself to catch the wind, and has fleshy-looking strings a foot or two long dangling from it to keep it steady in the water. It is an accomplished sailor, and has good sailor judgment. It reefs its sail when a storm threatens or the wind blows pretty hard, and furls it entirely and goes down when a gale blows. Ordinarily it keeps its sail wet and in good sailing order by turning over and dipping it in the water for a moment. Seamen say the nautilus is only found in these waters between the 35th and 45th parallels of latitude.

At three o'clock on the morning of the 21st of June, we were awakened and notified that the Azores islands were in sight. I said I did not take any interest in islands at three o'clock in the morning. But another persecutor came, and then another and another, and finally believing that the general enthusiasm would permit no one to

slumber in peace, I got up and went sleepily on deck. It was five and a half o'clock now, and a raw, blustering morning. The passengers were huddled about the smoke-stacks and fortified behind ventilators, and all were wrapped in wintry costumes, and looking sleepy and unhappy in the pitiless gale and the drenching spray.

The island in sight was Flores. It seemed only a mountain of mud standing up out of the dull mists of the sea. But as we bore down upon it, the sun came out and made it a beautiful picture—a mass of green farms and meadows that swelled up to a height of fifteen hundred feet, and mingled its upper outlines with the clouds. It was ribbed with sharp, steep ridges, and cloven with narrow canons, and here and there on the heights, rocky upheavals shaped themselves into mimic battlements and castles; and out of rifted clouds came broad shafts of sunlight, that painted summit, and slope, and glen with bands of fire, and left belts of sombre shade between. It was the aurora borealis of the frozen pole exiled to a summer land!

We skirted around two-thirds of the island, four miles from shore, and all the opera-glasses in the ship were called into requisition to settle disputes as to whether mossy spots on the uplands were groves of trees or groves of weeds, or whether the white villages down by the sea were really villages or only the clustering tombstones of cemeteries. Finally, we stood to sea, and bore away for San Miguel, and Flores shortly became a dome of mud again, and sank down among the mists and disappeared. But to many a seasick passenger it was good to see the green hills again, and all were more cheerful after this episode than anybody could have expected them to be, considering how sinfully early they had gotten up.

But we had to change our purpose about San Miguel, for a storm came up about noon that so tossed and pitched the vessel that common sense dictated a run for shelter. Therefore we steered for the nearest island of the group—Fayal (the people there pronounce it Fy-all, and put the accent on the first syllable). We anchored in the open roadstead of Horta, half a mile from the shore. The town has eight thousand to ten thousand inhabitants. Its snow-white houses nestle cosily in a sea of fresh green vegetation, and no village could look prettier or more attractive. It sits in the lap of an amphitheatre of hills

which are three hundred to seven hundred feet high, and carefully cultivated clear to their summits—not a foot of soil left idle. Every farm and every acre is cut up into little square enclosures by stone walls, whose duty it is to protect the growing products from the destructive gales that blow there. These hundreds of green squares, marked by their black lava walls, make the hills look like vast checker-boards.

The islands belong to Portugal, and everything in Fayal has Portuguese characteristics about it. But more of that anon. A swarm of swarthy, noisy, lying, shoulder-shrugging, gesticulating Portuguese boatmen, with brass rings in their ears, and fraud in their hearts, climbed the ship's sides, and various parties of us contracted with them to take us ashore at so much a head, silver coin of any country. We landed under the walls of a little fort, armed with batteries of twelve and thirty-two pounders, which Horta considered a most formidable institution, but if we were ever to get after it with one of our turreted monitors, they would have to move it out in the country if they wanted it where they could go and find it again when they needed it. The group on the pier was a rusty one—men and women, and boys and girls, all ragged, and barefoot, uncombed and unclean, and by instinct, education, and profession, beggars. They trooped after us, and never more, while we tarried in Fayal, did we get rid of them. We walked up the middle of the principal street, and these vermin surrounded us on all sides, and glared upon us; and every moment excited couples shot ahead of the procession to get a good look back, just as village boys do when they accompany the elephant on his advertising trip from street to street. It was very flattering to me to be part of the material for such a sensation. Here and there in the doorways we saw women, with fashionable Portuguese hoods on. This hood is of thick blue cloth, attached to a cloak of the same stuff, and is a marvel of ugliness. It stands up high, and spreads far abroad, and is unfathomably deep. It fits like a circus tent, and a woman's head is hidden away in it like the man who prompts the singers from his tin shed in the stage of an opera. There is no particle of trimming about this monstrous *capote*, as they call it—it is just a plain, ugly dead-blue mass of sail, and a woman can't go within eight

points of the wind with one of them on; she has to go before the wind or not at all. The general style of the capote is the same in all the islands, and will remain so for the next ten thousand years, but each island shapes its capotes just enough differently from the others to enable an observer to tell at a glance what particular island a lady hails from.

The Portuguese pennies or *reis* (pronounced rays) are prodigious. It takes one thousand reis to make a dollar, and all financial estimates are made in reis. We did not know this until after we had found it out through Blucher. Blucher said he was so happy and grateful to be on solid land once more, that he wanted to give a feast—said he had heard it was a cheap land, and he was bound to have a grand banquet. He invited nine of us, and we ate an excellent dinner at the principal hotel. In the midst of the jollity produced by good cigars, good wine, and passable anecdotes, the landlord presented his bill. Blucher glanced at it and his countenance fell. He took another look to assure himself that his senses had not deceived him, and then read the items aloud, in a faltering voice, while the roses in his cheeks turned to ashes:—

“Ten dinners, at 600 reis, 6000 reis!” Ruin and desolation!

“Twenty-five cigars, at 100 reis, 2500 reis!” Oh, my sainted mother!

“Eleven bottles of wine, at 1200 reis, 13,200 reis!” Be with us all!

“TOTAL, TWENTY-ONE THOUSAND SEVEN HUNDRED REIS!” The suffering Moses!—there ain’t money enough in the ship to pay that bill! Go—leave me to my misery, boys, I am a ruined community.

I think it was the blankest looking party I ever saw. Nobody could say a word. It was as if every soul had been stricken dumb. Wine-glasses descended slowly to the table, their contents untasted. Cigars dropped unnoticed from nerveless fingers. Each man sought his neighbour’s eye, but found in it no ray of hope, no encouragement. At last the fearful silence was broken. The shadow of a desperate resolve settled upon Blucher’s countenance like a cloud, and he rose up and said:—

‘Landlord, this is a low, mean swindle, and I’ll never, never stand it. Here’s a hundred and fifty dollars, sir.

and it's all you'll get—I'll swim in blood, before I'll pay a cent more.'

Our spirits rose and the landlord's fell—at least we thought so; he was confused at any rate, notwithstanding he had not understood a word that had been said. He glanced from the little pile of gold pieces to Blucher several times, and then went out. He must have visited an American, for, when he returned, he brought back his bill translated into a language that a Christian could understand—thus :—

10 dinners, 6000 reis, or	\$6.00
25 cigars, 2500 reis, or	2.50
11 bottles wine, 13,200 reis, or	13.20

Total 21,700 reis, or\$21.70

Happiness reigned once more in Blucher's dinner party. More refreshments were ordered

CHAPTER VI

I THINK the Azores must be very little known in America. Out of our whole ship's company there was not a solitary individual who knew anything whatever about them. Some of the party, well read concerning most other lands, had no other information about the Azores than that they were a group of nine or ten small islands far out in the Atlantic, something more than half-way between New York and Gibraltar. That was all. These considerations move me to put in a paragraph of dry facts just here.

The community is eminently Portuguese—that is to say, it is slow, poor, shiftless, sleepy, and lazy. There is a civil governor, appointed by the King of Portugal; and also a military governor, who can assume supreme control and suspend the civil government at his pleasure. The islands contain a population of about 200,000, almost entirely Portuguese. Everything is staid and settled, for the country was one hundred years old when Columbus discovered America. The principal crop is corn, and they raise it and grind it just as their great-great-grand-fathers did. They plough with a board slightly shod with iron; their trifling little harrows are drawn by men

and women; small windmills grind the corn, ten bushels a day, and there is one assistant superintendent to feed the mill and a general superintendent to stand by and keep him from going to sleep. When the wind changes they hitch on some donkeys, and actually turn the whole upper half of the mill around until the sails are in proper position, instead of fixing the concern so that the sails could be moved instead of the mill. Oxen tread the wheat from the ear, after the fashion prevalent in the time of Methuselah. There is not a wheelbarrow in the land—they carry everything on their heads, or on donkeys, or in a wicker-bodied cart, whose wheels are solid blocks of wood and whose axles turn with the wheel. There is not a modern plough in the islands, or a threshing machine. All attempts to introduce them have failed. The good Catholic Portuguese crossed himself and prayed God to shield him from all blasphemous desire to know more than his father did before him. The climate is mild; they never have snow or ice, and I saw no chimneys in the town. The donkeys and the men, women, and children of a family, all eat and sleep in the same room, and are unclean, are ravaged by vermin, and are truly happy. The people lie, and cheat the stranger, and are desperately ignorant, and have hardly any reverence for their dead. The latter trait shows how little better they are than the donkeys they eat and sleep with. The only well-dressed Portuguese in the camp are the half a dozen well-to-do families, the Jesuit priests, and the soldiers of the little garrison. The wages of a labourer are twenty to twenty-four cents a day, and those of a good mechanic about twice as much. They count it in reis at a thousand to the dollar, and this makes them rich and contented. Fine grapes used to grow in the islands, and an excellent wine was made and exported. But a disease killed all the vines fifteen years ago, and since that time no wine has been made. The islands being wholly of volcanic origin, the soil is necessarily very rich. Nearly every foot of ground is under cultivation, and two or three crops a year of each article are produced, but nothing is exported save a few oranges—chiefly to England. Nobody comes here, and nobody goes away. News is a thing unknown in Fayal. A thirst for it is a passion equally unknown. A Portuguese of average intelligence inquired if our civil war was over?

because, he said, somebody had told him it was—or at least it ran in his mind that somebody had told him something like that! And when a passenger gave an officer of the garrison copies of the *Tribune*, the *Herald*, and *Times*, he was surprised to find later news in them from Lisbon than he had just received by the little monthly steamer. He was told that it came by cable. He said he knew they had tried to lay a cable ten years ago, but it had been in his mind, somehow, that they hadn't succeeded!

It is in communities like this that Jesuit humbuggery flourishes. We visited a Jesuit cathedral nearly two hundred years old, and found in it a piece of the veritable cross upon which our Saviour was crucified. It was polished and hard, and in as excellent a state of preservation as if the dread tragedy on Calvary had occurred yesterday instead of eighteen centuries ago. But these confiding people believe in that piece of wood unhesitatingly.

In a chapel of the cathedral is an altar with facings of solid silver—at least they call it so, and I think myself it would go a couple of hundred to the ton (to speak after the fashion of the silver miners), and before it is kept for ever burning a small lamp. A devout lady who died, left money and contracted for unlimited masses for the repose of her soul, and also stipulated that this lamp should be kept lighted always, day and night. She did all this before she died, you understand. It is a very small lamp, and a very dim one, and it could not work her much damage, I think, if it went out altogether.

The great altar of the cathedral, and also three or four minor ones, are a perfect mass of gilt gimcracks and gingerbread. And they have a swarm of rusty, dusty, battered apostles standing around the filagree work, some on one leg and some with one eye out but a gamey look in the other, and some with two or three fingers gone, and some with not enough nose left to blow—all of them crippled and discouraged, and fitter subjects for the hospital than the cathedral.

The walls of the chancel are of porcelain, all pictured over with figures of almost life size, very elegantly wrought, and dressed in the fanciful costumes of two centuries ago. The design was a history of something or somebody, but none of us was learned enough to read

the story. The old father, reposing under a stone close by, dated 1686, might have told us if he could have risen. But he didn't.

As we came down through the town, we encountered a squad of little donkeys ready saddled for use. The saddles were peculiar, to say the least. They consisted of a sort of saw-buck, with a small mattress on it, and this furniture covered about half the donkey. There were no stirrups, but really such supports were not needed—to use such a saddle was the next thing to riding a dinner table—there was ample support clear out to one's knee joints. A pack of ragged Portuguese muleteers crowded around us, offering their beasts at half a dollar an hour—more rascality to the stranger, for the market price is sixteen cents. Half a dozen of us mounted the ungainly affairs, and submitted to the indignity of making a ridiculous spectacle of ourselves through the principal streets of a town of 10,000 inhabitants.

We started. It was not a trot, a gallop, or a canter, but a stampede, and made up of all possible or conceivable gaits. No spurs were necessary. There was a muleteer to every donkey and a dozen volunteers beside, and they banged the donkeys with their goad-sticks, and pricked them with their spikes, and shouted something that sounded like '*Sekki-yah!*' and kept up a din and a racket that was worse than Bedlam itself. These rascals were all on foot, but no matter, they were always up to time—they can outrun and outlast a donkey. Altogether ours was a lively and a picturesque procession, and drew crowded audiences to the balconies wherever we went.

Blucher could do nothing at all with his donkey. The beast scampered zigzag across the road and the others ran into him; he scraped Blucher against carts and the corners of houses; the road was fenced in with high stone walls, and the donkey gave him a polishing first on one side and then on the other, but never once took the middle; he finally came to the house he was born in and darted into the parlour, scraping Blucher off at the doorway. After remounting, Blucher said to the muleteer, 'Now, that's enough, you know; you go slow hereafter.' But the fellow knew no English and did not understand, so he simply said, '*Sekki-yah!*' and the donkey was off again like a shot. He turned a corner suddenly, and Blucher went over his head. And, to speak truly, every

mule stumbled over the two, and the whole cavalcade was piled up in a heap. No harm done. A fall from one of those donkeys is of little more consequence than rolling off a sofa. The donkeys all stood still after the catastrophe, and waited for their dismembered saddles to be patched up and put on by the noisy muleteers. Blucher was pretty angry, and wanted to swear, but every time he opened his mouth his animal did so also, and let off a series of brays that drowned all other sounds.

It was fun, scurrying around the breezy hills, and through the beautiful canons. There was that rare thing, novelty, about it; it was a fresh, new, exhilarating sensation, this donkey riding, and worth a hundred worn and threadbare home pleasures.

The roads were a wonder, and well they might be. Here was an island with only a handful of people in it—25,000—and yet such fine roads do not exist in the United States outside of Central Park. Everywhere you go, in any direction, you find either a hard, smooth, level thoroughfare, just sprinkled with black lava sand, and bordered with little gutters neatly paved with small smooth pebbles, or compactly paved ones like Broadway. They talk much of the Russ pavement in New York, and call it a new invention—yet here they have been using it in this remote little isle of the sea for two hundred years! Every street in Horta is handsomely paved with the heavy Russ blocks, and the surface is neat and true as a floor—not marred by holes like Broadway. And every road is fenced in by tall, solid lava walls, which will last a thousand years in this land where frost is unknown. They are very thick, and are often plastered and white-washed, and capped with projecting slabs of cut stone. Trees from gardens above hang their swaying tendrils down, and contrast their bright green with the white-wash or the black lava of the walls, and make them beautiful. The trees and vines stretch across these narrow roadways sometimes, and so shut out the sun that you seem to be riding through a tunnel. The pavements, the roads, and the bridges are all government work.

The bridges are of a single span—a single arch—of cut stone, without a support, and paved on top with flags of lava and ornamental pebble work. Everywhere are walls, walls, walls—and all of them tasteful and handsome—and eternally substantial; and everywhere

the shelter of the life-boats and deck-houses by day, and blowing suffocating 'clouds' and boisterously performing at dominoes in the smoking-room at night.

And the last night of the seven was the stormiest of all. There was no thunder, no noise but the pounding bows of the ship, the keen whistling of the gale through the cordage, and the rush of the seething waters. But the vessel climbed aloft as if she would climb to heaven—then paused an instant that seemed a century, and plunged headlong down again, as from a precipice. The sheeted sprays drenched the decks like rain. The blackness of darkness was everywhere. At long intervals a flash of lightning clove it with a quivering line of fire, that revealed a heaving world of water where was nothing before, kindled the dusky cordage to glittering silver, and lit up the faces of the men with a ghastly lustre!

Fear drove many on deck that were used to avoiding the night-winds and the spray. Some thought the vessel could not live through the night, and it seemed less dreadful to stand out in the midst of the wild tempest and see the peril that threatened than to be shut up in the sepulchral cabins, under the dim lamps and imagine the horrors that were abroad on the ocean. And once out—once where they could see the ship struggling in the strong grasp of the storm—once where they could hear the shriek of the winds, and face the driving spray and look out upon the majestic picture the lightnings disclosed, they were prisoners to a fierce fascination they could not resist, and so remained. It was a wild night—and a very long one.

Everybody was sent scampering to the deck at seven o'clock this lovely morning of the 30th of June with the glad news that land was in sight! It was a rare thing and a joyful, to see *all* the ship's family abroad once more, albeit the happiness that sat upon every countenance could only partly conceal the ravages which that long siege of storms had wrought there. But dull eyes soon sparkled with pleasure, pallid cheeks flushed again, and frames weakened by sickness gathered new life from the quickening influences of the bright, fresh morning. Yea, and from a still more potent influence: the worn castaways were to see the blessed land again!—and to see it was to bring back that mother-land that was in all their thoughts.

the head of navigation and the end of the world. The information the ancients didn't have was very voluminous. Even the prophets wrote book after book and epistle after epistle, yet never once hinted at the existence of a great continent on our side of the water; yet they must have known it was there, I should think.

In a few moments a lonely and enormous mass of rock, standing seemingly in the centre of the wide strait and apparently washed on all sides by the sea, swung magnificently into view, and we needed no tedious travelled parrot to tell us it was Gibraltar. There could not be two rocks like that in one kingdom.

The Rock of Gibraltar is about a mile and a half long, I should say, by 1400 to 1500 feet high, and a quarter of a mile wide at its base. One side and one end of it come about as straight up out of the sea as the side of a house, the other end is irregular and the other side is a steep slant which an army would find very difficult to climb. At the foot of this slant is the walled town of Gibraltar—or rather the town occupies part of the slant. Everywhere—on hillside, in the precipice, by the sea, on the heights—everywhere you choose to look, Gibraltar is clad with masonry and bristling with guns. It makes a striking and lively picture, from whatsoever point you contemplate it. It is pushed out into the sea on the end of a flat, narrow strip of land, and is suggestive of a 'gob' of mud on the end of a shingle. A few hundred yards of this flat ground at its base belongs to the English, and then, extending across the strip from the Atlantic to the Mediterranean, a distance of a quarter of a mile, comes the 'Neutral Ground,' a space two or three hundred yards wide, which is free to both parties.

'Are you going through Spain to Paris?' That question was bandied about the ship day and night from Fayal to Gibraltar, and I thought I never could get so tired of hearing any one combination of words again, or more tired of answering, 'I don't know.' At the last moment six or seven had sufficient decision of character to make up their minds to go, and did go, and I felt a sense of relief at once—it was for ever too late, now, and I could make up my mind at my leisure, not to go. I must have a prodigious quantity of mind; it takes me as much as a week, sometimes, to make it up.

But behold how annoyances repeat themselves. We

had no sooner gotten rid of the Spain distress than the Gibraltar guides started another—a tiresome repetition of a legend that had nothing very astonishing about it, even in the first place: ‘That high hill yonder is called the Queen’s Chair; it is because one of the Queens of Spain placed her chair there when the French and Spanish troops were besieging Gibraltar, and said she would never move from the spot till the English flag was lowered from the fortresses. If the English hadn’t been gallant enough to lower the flag for a few hours one day, she’d have had to break her oath or die up there.’

We rode on asses and mules up the steep, narrow streets and entered the subterranean galleries the English have blasted out in the rock. These galleries are like spacious railway tunnels, and at short intervals in them great guns frown out upon sea and town through port-holes five or six hundred feet above the ocean. There is a mile or so of this subterranean work, and it must have cost a vast deal of money and labour. The gallery guns command the peninsula and the harbours of both oceans, but they might as well not be there, I should think, for an army could hardly climb the perpendicular wall of the rock anyhow. Those lofty port-holes afford superb views of the sea, though. At one place, where a jutting crag was hollowed out into a great chamber whose furniture was huge cannon and whose windows were port-holes, a glimpse was caught of a hill not far away, and a soldier said,—

‘That high hill yonder is called the Queen’s Chair; it is because a Queen of Spain placed her chair there, once, when the French and Spanish troops were besieging Gibraltar, and said she would never move from the spot till the English flag was lowered from the fortresses. If the English hadn’t been gallant enough to lower the flag for a few hours, one day, she’d have had to break her oath or die up there.’

On the topmost pinnacle of Gibraltar we halted a good while, and no doubt the mules were tired. They had a right to be. The military road was good, but rather steep, and there was a good deal of it. The view from the narrow ledge was magnificent; from it vessels seeming like the tiniest little toy-boats were turned into noble ships by the telescopes; and other vessels that were fifty miles away, and even sixty, they said, and invisible to

the naked eye, could be clearly distinguished through those same telescopes. Below, on one side, we looked down upon an endless mass of batteries, and on the other straight down to the sea.

While I was resting ever so comfortably on a rampart, and cooling my baking head in the delicious breeze, an officious guide belonging to another party came up and said,—

‘Senor, that high hill yonder is called the Queen’s Chair——’

‘Sir, I am a helpless orphan in a foreign land. Have pity on me. Don’t—now *don’t* inflict that most in-FERNAL old legend on me any more to-day!’

There—I had used strong language, after promising I would never do so again; but the provocation was more than human nature could bear. If you had been bored so, when you had the noble panorama of Spain and Africa and the blue Mediterranean, spread abroad at your feet, and wanted to gaze, and enjoy, and surfeit yourself with its beauty in silence, you might have even burst into stronger language than I did.

Gibraltar has stood several protracted sieges, one of them of nearly four years’ duration (it failed), and the English only captured it by stratagem. The wonder is that anybody should ever dream of trying so impossible a project as the taking it by assault—and yet it has been tried more than once.

The Moors held the place twelve hundred years ago, and a staunch old castle of theirs of that date still frowns from the middle of the town, with moss-grown battlements and sides well scarred by shots fired in battles and sieges that are forgotten now. A secret chamber, in the rock behind it, was discovered some time ago, which contained a sword of exquisite workmanship, and some quaint old armour of a fashion that antiquaries are not acquainted with, though it is supposed to be Roman. Roman armour and Roman relics, of various kinds, have been found in a cave in the sea extremity of Gibraltar; history says Rome held this part of the country about the Christian era, and these things seem to confirm the statement.

In that cave, also, are found human bones, crusted with a very thick, stony coating, and wise men have ventured to say that those men not only lived before

the flood, but as much as ten thousand years before it. It may be true—it looks reasonable enough—but as long as these parties can't vote any more, the matter can be of no great public interest. In this cave, likewise, are found skeletons and fossils of animals that exist in every part of Africa, yet within memory and tradition have never existed in any portion of Spain save this lone peak of Gibraltar! So the theory is that the channel between Gibraltar and Africa was once dry land, and that the low, neutral neck between Gibraltar and the Spanish hills behind it was once ocean, and of course that these African animals, being over at Gibraltar (after rock, perhaps—there is plenty there), got closed out when the great change occurred. The hills in Africa, across the channel, are full of apes, and there are now, and always have been, apes on the rock of Gibraltar—but not elsewhere in Spain! The subject is an interesting one.

There is an English garrison at Gibraltar of 6000 or 7000 men, and so uniforms of flaming red are plenty; and red and blue, and undress costumes of snowy white, and also the queer uniform of the bare-kneed Highlander; and one sees soft-eyed Spanish girls from San Roque, and veiled Moorish beauties (I suppose they are beauties) from Tarifa, and turbaned, sashed, and trousered Moorish merchants from Fez, and long-robed, bare-legged, ragged Mohammedan vagabonds from Tetouan and Tangier, some brown, some yellow, and some as black as virgin ink—and Jews from all around, in gaberdine, skull-cap and slippers, just as they are in pictures and theatres, and just as they were three thousand years ago, no doubt. You can easily understand that a tribe (somehow our pilgrims suggest that expression, because they march in a straggling procession through these foreign places with such an Indian-like air of complacency and independence about them) like ours, made up from fifteen or sixteen States of the Union, found enough to stare at in this shifting panorama of fashion to-day.

Speaking of our pilgrims reminds me that we have one or two people among us who are sometimes an annoyance. However, I do not count the Oracle in that list. I will explain that the Oracle is an innocent old ass who eats for four and looks wiser than the whole Academy of France would have any right to look, and never uses a one-syllable word when he can think of a longer one, and never

by any possible chance knows the meaning of any long word he uses, or ever gets it in the right place: yet he will serenely venture an opinion on the most abstruse subject, and back it up complacently with quotations from authors who never existed, and finally when cornered will slide to the other side of the question, say he has been there all the time, and come back at you with your own spoken arguments, only with the big words all tangled, and play them in your very teeth as original with himself. He reads a chapter in the guide-books, mixes the facts all up, with his bad memory, and then goes off to inflict the whole mess on somebody as wisdom which has been festering in his brain for years, and which he gathered in college from erudite authors who are dead, now, and out of print. This morning at breakfast he pointed out of the window, and said,—

‘Do you see that there hill out there on that African coast?—It’s one of them Pillows of Herkewls, I should say—and there’s the ultimate one alongside of it.’

‘The ultimate one—that is a good word—but the Pillars are not both on the same side of the strait.’ (I saw he had been deceived by a carelessly written sentence in the Guide Book).

‘Well, it ain’t for you to say, nor for me. Some authors states it that way, and some states it different. Old Gibbons don’t say nothing about it—just shirks it complete—Gibbons always done that when he got stuck—but there is Rolampton, what does *he* say? Why, he says that they was both on the same side, and Trinculian, and Sobaster, and Syraccus, and Langomarganbl—’

‘Oh, that will do—that’s enough. If you have got your hand in for inventing authors and testimony, I have nothing more to say—let them *be* on the same side.’

We don’t mind the Oracle. We rather like him. We can tolerate the Oracle very easily; but we have a poet and a good-natured enterprising idiot on board, and they *do* distress the company. The one gives copies of his verses to Consuls, commanders, hotel keepers, Arabs, Dutch—to anybody, in fact, who will submit to a grievous infliction most kindly meant. His poetry is all very well on shipboard, notwithstanding when he wrote an ‘Ode to the Ocean in a Storm’ in one half-hour, and an ‘Apostrophe to the Rooster in the Waist of the Ship’ in the next, the transition was considered to be rather abrupt;

but when he sends an invoice of rhymes to the Governor of Fayal and another to the commander-in-chief and other dignitaries in Gibraltar, with the compliments of the Laureate of the Ship, it is not popular with the passengers.

The other personage I have mentioned is young and green, and not bright, not learned and not wise. He will be, though, some day, if he recollects the answers to all his questions. He is known about the ship as the 'Interrogation Point,' and this by constant use has become shortened to 'Interrogation.' He has distinguished himself twice already. In Fayal they pointed out a hill and told him it was eight hundred feet high, and eleven hundred feet long. And they told him there was a tunnel two thousand feet long and one thousand feet high running through the hill, from end to end. He believed it. He repeated it to everybody, discussed it, and read it from his notes. Finally, he took a useful hint from this remark which a thoughtful old pilgrim made,—

'Well, yes, it is a little remarkable—singular tunnel altogether—stands up out of the top of the hill about two hundred feet, and one end of it sticks out of the hill about nine hundred !'

Here in Gibraltar he corners these educated British officers and badgers them with braggadocio about America and the wonders she can perform. He told one of them a couple of our gunboats could come here and knock Gibraltar into the Mediterranean Sea !

At this present moment, half a dozen of us are taking a private pleasure excursion of our own devising. We form rather more than half the list of white passengers on board a small steamer bound for the venerable Moorish town of Tangier, Africa. Nothing could be more absolutely certain than that we are enjoying ourselves. One cannot do otherwise who speeds over these sparkling waters, and breathes the soft atmosphere of this sunny land. Care cannot assail us here. We are out of its jurisdiction.

We even steamed recklessly by the frowning fortress of Malabat, a stronghold of the Emperor of Morocco, without a twinge of fear. The whole garrison turned out under arms, and assumed a threatening attitude—yet still we did not fear. The entire garrison marched and counter-marched, within the rampart, in full view—yet notwithstanding even this, we never flinched.

I suppose we really do not know what fear is. I inquired the name of the garrison of the fortress of Malabat, and they said it was Mehemet Ali Ben Sancom. I said it would be a good idea to get some more garrisons to help him; but they said no; he had nothing to do but hold the place, and he was competent to do that; had done it two years already. That was evidence which one could not well refute. There is nothing like reputation.

Every now and then, my glove purchase in Gibraltar last night intrudes itself upon me. Dan and the ship's surgeon and I had been up to the great square, listening to the music of the fine military bands, and contemplating English and Spanish female loveliness and fashion, and, at 9 o'clock, were on our way to the theatre, when we met the General, the Judge, the Commodore, the Colonel, and the Commissioner of the United States of America to Europe, Asia, and Africa, who had been to the Club House, to register their several titles and impoverish the bill of fare; and they told us to go over to the little variety store, near the Hall of Justice, and buy some kid gloves. They said they were elegant, and very moderate in price. It seemed a stylish thing to go to the theatre in kid gloves, and we acted upon the hint. A very handsome young lady in the store offered me a pair of blue gloves. I did not want blue, but she said they would look very pretty on a hand like mine. The remark touched me tenderly. I glanced furtively at my hand, and somehow it did seem rather a comely member. I tried a glove on my left, and blushed a little. Manifestly the size was too small for me. But I felt gratified when she said,—

'Oh, it is just right!'—yet I knew it was no such thing.

I tugged at it diligently, but it was discouraging work. She said,—

'Ah! I see *you* are accustomed to wearing kid gloves—but some gentlemen are *so* awkward about putting them on.'

It was the last compliment I had expected. I only understand putting on the buckskin article perfectly. I made another effort, and tore the glove from the base of the thumb into the palm of the hand—and tried to hide the rent. She kept up her compliments, and I kept up my determination to deserve them or die:—

'Ah, you have had experience!' (A rip down the back of the hand.) 'They are just right for you—your hand

is very small—if they tear you need not pay for them.' (A rent across the middle.) 'I can always tell when a gentleman understands putting on kid gloves. There is a grace about it that only comes with long practice.' (The whole after-guard of the glove 'fetched away,' as the sailors say, the fabric parted across the knuckles, and nothing was left but a melancholy ruin.)

I was too much flattered to make an exposure, and throw the merchandise on the angel's hands. I was hot, vexed, confused, but still happy; but I hated the other boys for taking such an absorbing interest in the proceedings. I wished they were in Jericho. I felt exquisitely mean when I said cheerfully,—

'This one does very well; it fits elegantly. I like a glove that fits. No, never mind, ma'am, never mind; I'll put the other on in the street. It is warm here.'

It was warm. It was the warmest place I ever was in. I paid the bill, and as I passed out with a fascinating bow, I thought I detected a light in the woman's eye that was gently ironical; and when I looked back from the street, and she was laughing all to herself about something or other, I said to myself, with withering sarcasm, 'Oh, certainly; *you* know how to put on kid gloves, don't you?—a self-complacent ass, ready to be flattered out of your senses by every petticoat that chooses to take the trouble to do it!'

The silence of the boys annoyed me. Finally, Dan said, musingly,—

'Some gentlemen don't know how to put on kid gloves at all; but some do.'

And the doctor said (to the moon, I thought),—

'But it is always easy to tell when a gentleman is used to putting on kid gloves.'

Dan soliloquised, after a pause,—

'Ah, yes; there is a grace about it that only comes with long, very long practice.'

'Yes, indeed, I've noticed that when a man hauls on a kid glove like he was dragging a cat out of an ash-hole by the tail, *he* understands putting on kid gloves; *he's* had ex——'

'Boys, enough of a thing's enough! You think you are very smart, I suppose, but I don't. And if you go and tell any of those old gossips in the ship about this thing, I'll never forgive you for it; that's all.'

They let me alone then, for the time being. We always let each other alone in time to prevent ill feeling from spoiling a joke. But they had bought gloves, too, as I did. We threw all the purchases away together this morning. They were coarse, unsubstantial, freckled all over with broad yellow splotches, and could neither stand wear nor public exhibition. We had entertained an angel unawares, but we did not take her in. She did that for us.

Tangier! A tribe of stalwart Moors are wading into the sea to carry us ashore on their backs from the small boats.

CHAPTER VIII

THIS is royal! Let those who went up through Spain make the best of it—these dominions of the Emperor of Morocco suit our little party well enough. We have had enough of Spain at Gibraltar for the present. Tangier is the spot we have been longing for all the time. Elsewhere we have found foreign-looking things and foreign-looking people, but always with things and people intermixed that we were familiar with before, and so the novelty of the situation lost a deal of its force. We wanted something thoroughly and uncompromisingly foreign—foreign from top to bottom—foreign from centre to circumference—foreign inside and outside and all around—nothing anywhere about it to dilute its foreignness—nothing to remind us of any other people or any other land under the sun. And lo! in Tangier we have found it. Here is not the slightest thing that ever we have seen save in pictures—and we always mistrusted the pictures before. We cannot any more. The pictures used to seem exaggerations—they seemed too weird and fanciful for reality. But behold, they were not wild enough—they were not fanciful enough—they have not told half the story. Tangier is a foreign land if ever there was one; and the true spirit of it can never be found in any book save the *Arabian Nights*. Here are no white men visible, yet swarms of humanity are all about us. Here is a packed and jammed city enclosed in a massive stone wall which is more than a thousand years old. All the houses nearly are one and two-story;

made of thick walls of stone; plastered outside; square as a dry goods box; flat as a floor on top; no cornices; whitewashed all over—a crowded city of snowy tombs! And the doors are arched with the peculiar arch we see in Moorish pictures; the floors are laid in various coloured diamond-flags; in tessellated many-coloured porcelain squares wrought in the furnaces of Fez; in red tiles and broad bricks that time cannot wear; there is no furniture in the rooms (of Jewish dwellings) save divans—what there is in Moorish ones no man may know; within their sacred walls no Christian dog can enter. And the streets are oriental—some of them three feet wide, some six, but only two that are over a dozen; a man can blockade the most of them by extending his body across them. Isn't it an oriental picture?

There are stalwart Bedouins of the desert here, and stately Moors, proud of a history that goes back to the night of time; and Jews, whose fathers fled hither centuries upon centuries ago; and swarthy Riffians from the mountains—born cut-throats—and original, genuine negroes, as black as Moses; and howling dervishes, and a hundred breeds of Arabs—all sorts and descriptions of people that are foreign and curious to look upon.

And their dresses are strange beyond all description. Here is a bronzed Moor in a prodigious white turban, curiously embroidered jacket, gold and crimson sash, of many folds, wrapped round and round his waist, trousers that only come a little below his knee, and yet have twenty yards of stuff in them, ornamented scimitar, bare shins, stockingless feet, yellow slippers, and gun of preposterous length—a mere soldier!—I thought he was the Emperor at least. And here are aged Moors with flowing white beards, and long white robes with vast cowls; and Bedouins with long, cowed, striped cloaks, and negroes and Riffians with heads clean-shaven, except a kinky scalp-lock back of the ear, or rather up on the after corner of the skull, and all sorts of barbarians in all sorts of weird costumes, and all more or less ragged. And here are Moorish women who are enveloped from head to foot in coarse white robes and whose sex can only be determined by the fact that they only leave one eye visible, and never look at men of their own race, or are looked at by them in public. Here are five thousand Jews in blue gaberdines, sashes about their waists,

slippers upon their feet, little skull-caps upon the back of their heads, hair combed down on the forehead, and cut straight across the middle of it from side to side—the self-same fashion their Tangier ancestors have worn for I don't know how many bewildering centuries. Their feet and ankles are bare. Their noses are all hooked, and hooked alike. They all resemble each other so much that one could almost believe they were of one family. Their women are plump and pretty, and do smile upon a Christian in a way which is in the last degree comforting.

What a funny old town it is ! It seems like profanation to laugh, and jest, and bandy the frivolous chat of our day amid its hoary relics. Only the stately phraseology and the measured speech of the sons of the Prophet are suited to a venerable antiquity like this. Here is a crumbling wall that was old when Columbus discovered America; was old when Peter the Hermit roused the knightly men of the Middle Ages to arm for the first Crusade; was old when Charlemagne and his paladins beleaguered enchanted castles and battled with giants and genii in the fabled days of the olden time; was old when Christ and his disciples walked the earth; stood where it stands to-day when the lips of Memnon were vocal, and men bought and sold in the streets of ancient Thebes !

The Phœnicians, the Carthagenians, the English, Moors, Romans, all have battled for Tangier—all have won it and lost it. Here is a ragged, oriental-looking negro from some desert place in interior Africa, filling his goat-skin with water from a stained and battered fountain built by the Romans twelve hundred years ago. Yonder is a ruined arch of a bridge built by Julius Cæsar nineteen hundred years ago. Men who had seen the infant Saviour in the Virgin's arms, have stood upon it, maybe.

Near it are the ruins of a dock-yard where Cæsar repaired his ships and loaded them with grain when he invaded Britain, fifty years before the Christian era.

Here, under the quiet stars, these old streets seem thronged with the phantoms of forgotten ages. My eyes are resting upon a spot where stood a monument which was seen and described by Roman historians less than two thousand years ago, whereon was inscribed :—

'WE ARE THE CANAANITES. WE ARE THEY THAT HAVE

BEEN DRIVEN OUT OF THE LAND OF CANAAN BY THE JEWISH ROBBER, JOSHUA.'

Joshua drove them out, and they came here. Not many leagues from here is a tribe of Jews whose ancestors fled thither after an unsuccessful revolt against King David, and these their descendants are still under a ban and keep to themselves.

Tangier has been mentioned in history for three thousand years. And it was a town, though a queer one, when Hercules, clad in his lion-skin, landed here, four thousand years ago. In these streets he met Anitus, the king of the country, and brained him with his club, which was the fashion among gentlemen in those days. The people of Tangier (called Tingis, then), lived in the rudest possible huts, and dressed in skins and carried clubs, and were as savage as the wild beasts they were constantly obliged to war with. But they were a gentlemanly race, and did no work. They lived on the natural products of the land. Their king's country residence was at the famous Garden of Hesperides, seventy miles down the coast from here. The garden, with its golden apples (oranges), is gone now—no vestige of it remains. Antiquarians concede that such a personage as Hercules did exist in ancient times, and agree that he was an enterprising and energetic man, but decline to believe him a good, bona fide god, because that would be unconstitutional.

Down here at Cape Spartel is the celebrated cave of Hercules, where that hero took refuge when he was vanquished and driven out of the Tangier country. It is full of inscriptions in the dead languages, which fact makes me think Hercules could not have travelled much, else he would not have kept a journal.

Five days' journey from here—say two hundred miles—are the ruins of an ancient city, of whose history there is neither record nor tradition. And yet its arches, its columns, and its statues, proclaim it to have been built by an enlightened race.

The general size of a store in Tangier is about that of an ordinary shower-bath in a civilised land. The Mohammedan merchant, tinman, shoemaker, or vender of trifles, sits cross-legged on the floor, and reaches after any article you may want to buy. You can rent a whole block of these pigeon-holes for fifty dollars a month. The market

people crowd the market-place with their baskets of figs, dates, melons, apricots, etc., and among them file trains of laden asses, not much larger, if any, than a Newfoundland dog. The scene is lively, is picturesque, and smells like a police court. The Jewish money-changers have their deus close at hand; and all day long are counting bronze coins and transferring them from one bushel basket to another. They don't coin much money nowadays, I think. I saw none but what was dated four or five hundred years back, and was badly worn and battered. These coins are not very valuable. Jack went out to get a Napoleon changed, so as to have money suited to the general cheapness of things, and came back and said he had 'swamped the bank; had bought eleven quarts of coin, and the head of the firm had gone on the street to negotiate for the balance of the change.' I bought nearly half a pint of their money for a shilling myself. I am not proud on account of having so much money, though. I care nothing for wealth.

The Moors have some small silver coins, and also some silver slugs worth a dollar each. The latter are exceedingly scarce—so much so that when poor ragged Arabs see one they beg to be allowed to kiss it.

The Emperor of Morocco is a soulless despot, and the great officers under him are despots on a smaller scale. There is no regular system of taxation, but when the Emperor or the Bashaw want money, they levy on some rich man, and he has to furnish the cash or go to prison. Therefore few men in Morocco dare to be rich. It is too dangerous a luxury. Vanity occasionally leads a man to display wealth, but sooner or later the Emperor trumps up a charge against him—any sort of one will do—and confiscates his property. Of course, there are many rich men in the empire, but their money is buried, and they dress in rags and counterfeit poverty. Every now and then the Emperor imprisons a man who is suspected of the crime of being rich, and makes things so uncomfortable for him that he is forced to discover where he has hidden his money.

Moors and Jews sometimes place themselves under the protection of the foreign consuls, and then they can flout their riches in the Emperor's face with impunity.

CHAPTER IX

ABOUT the first adventure we had yesterday afternoon, after landing here, came near finishing that heedless Blucher. We had just mounted some mules and asses, and started out under the guardianship of the stately, the princely, the magnificent Hadji Mohammed Lamarty, (may his tribe increase!) when we came upon a fine Moorish mosque, with tall tower, rich with checker-work of many-coloured porcelain, and every part and portion of the edifice adorned with the quaint architecture of the Alhambra, and Blucher started to ride into the open door-way. A startling 'Hi-hi!' from our camp-followers, and a loud 'Halt!' from an English gentleman in the party checked the adventurer, and then we were informed that so dire a profanation is it for a Christian dog to set foot upon the sacred threshold of a Moorish mosque, that no amount of purification can ever make it fit for the faithful to pray in again. Had Blucher succeeded in entering the place, he would no doubt have been chased through the town and stoned; and the time has been, and not many years ago either, when a Christian would have been most ruthlessly slaughtered, if captured in a mosque. We caught a glimpse of the handsome tessellated pavements within, and of the devotees performing their ablutions at the fountains; but even that we took that glimpse was a thing not relished by the Moorish bystanders.

Some years ago the clock in the tower of the mosque got out of order. The Moors of Tangier have so degenerated that it has been long since there was an artificer among them capable of curing so delicate a patient as a debilitated clock. The great men of the city met in solemn conclave to consider how the difficulty was to be met. They discussed the matter thoroughly but arrived at no solution. Finally, a patriarch arose and said,—

'O children of the Prophet, it is known unto you that a Portuguese dog of a Christian clock-mender pollutes the city of Tangier with his presence. Ye know, also, that when mosques are builded, asses bear the stones and the cement, and cross the sacred threshold. Now, therefore, send the Christian dog on all fours, and barefoot,

into the holy place to mend the clock, and let him go as an ass !'

And in that way it was done. Therefore, if Blucher ever sees the inside of a mosque, he will have to cast aside his humanity and go in his natural character. We visited the jail, and found Moorish prisoners making mats and baskets. (This thing of utilising crime savours of civilisation.) Murder is punished with death. A short time ago, three murderers were taken beyond the city walls and shot. Moorish guns are not good, and neither are Moorish marksmen. In this instance, they set up the poor criminals at long range, like so many targets, and practised on them—kept them hopping about and dodging bullets for half an hour before they managed to drive the centre.

When a man steals cattle, they cut off his right hand and left leg, and nail them up in the market-place as a warning to everybody. Their surgery is not artistic. They slice around the bone a little; then break off the limb. Sometimes the patient gets well; but, as a general thing, he don't. However, the Moorish heart is stout. The Moors were always brave. These criminals undergo the fearful operation without a wince, without a tremor of any kind, without a groan ! No amount of suffering can bring down the pride of a Moor, or make him shame his dignity with a cry.

Here, marriage is contracted by the parents of the parties to it. There are no valentines, no stolen interviews, no riding out, no courting in dim parlours, no lovers' quarrels and reconciliations—no nothing that is proper to approaching matrimony. The young man takes the girl his father selects for him, marries her, and after that she is unveiled, and he sees her for the first time. If, after due acquaintance, she suits him, he retains her; but if he suspects her purity, he bundles her back to her father; if he finds her diseased, the same; or if, after just and reasonable time is allowed her, she neglects to bear children, back she goes to the home of her childhood.

Mohammedans here, who can afford it, keep a good many wives on hand. They are called wives, though I believe the Koran only allows four genuine wives—the rest are concubines. The Emperor of Morocco don't know how many wives he has, but thinks he has five

hundred. However, that is near enough—a dozen or so, one way or the other, don't matter.

Even the Jews in the interior have a plurality of wives.

I have caught a glimpse of the faces of several Moorish women (for they are only human, and will expose their faces for the admiration of a Christian dog when no male Moor is by), and I am full of veneration for the wisdom that leads them to cover up such atrocious ugliness.

They carry their children at their backs, in a sack, like other savages the world over.

Many of the negroes are held in slavery by the Moors. But the moment a female slave becomes her master's concubine her bonds are broken, and as soon as a male slave can read the first chapter of the Koran (which contains the creed), he can no longer be held in bondage.

They have three Sundays a week in Tangier. The Mohammedan's comes on Friday, the Jew's on Saturday, and that of the Christian Consuls on Sunday. The Jews are the most radical. The Moor goes to his mosque about noon on his Sabbath, as on any other day, removes his shoes at the door, performs his ablutions, makes his salaams, pressing his forehead to the pavement time and again, says his prayers, and goes back to his work.

But the Jew shuts up shop; will not touch copper or bronze money at all; soils his fingers with nothing meaner than silver and gold; attends the synagogue devoutly; will not cook or have anything to do with fire; and religiously refrains from embarking in any enterprise.

The Moor who has made a pilgrimage to Mecca is entitled to high distinction. Men call him Hadji, and he is thenceforward a great personage. Hundreds of Moors come to Tangier every year, and embark for Mecca. They go part of the way in English steamers; and the ten or twelve dollars they pay for passage is about all the trip costs. They take with them a quantity of food, and when the commissary department fails they 'skirmish,' as Jack terms it in his sinful, slangy way. From the time they leave till they get home again, they never wash, either on land or sea. They are usually gone from five to seven months, and as they do not change their clothes during all that time, they are totally unfit for the drawing-room when they get back.

Many of them have to rake and scrape a long time to gather together the ten dollars their steamer passage

costs; and when one of them gets back he is a bankrupt for ever after. Few Moors can ever build up their fortunes again in one short lifetime, after so reckless an outlay. In order to confine the dignity of Hadji to gentlemen of patrician blood and possessions, the Emperor decreed that no man should make the pilgrimage save bloated aristocrats who were worth a hundred dollars in specie. But behold how iniquity can circumvent the law! For a consideration, the Jewish money-changer lends the pilgrim one hundred dollars long enough for him to swear himself through, and then receives it back before the ship sails out of the harbour.

Spain is the only nation the Moors fear. The reason is, that Spain sends her heaviest ships of war and her loudest guns to astonish these Moslems; while America, and other nations, send only a little contemptible tub of a gun-boat occasionally. The Moors, like other savages, learn by what they see; not what they hear or read. We have great fleets in the Mediterranean, but they seldom touch at African ports. The Moors have a small opinion of England, France, and America, and put their representatives to a deal of red tape circumlocution before they grant them their common rights, let alone a favour. But the moment the Spanish minister makes a demand, it is acceded to at once, whether it be just or not.

Spain chastised the Moors five or six years ago, about a disputed piece of property opposite Gibraltar, and captured the city of Tetouan. She compromised on an augmentation of her territory; twenty million dollars indemnity in money; and peace. And then she gave up the city. But she never gave it up until the Spanish soldiers had eaten up all the cats. They would not compromise as long as the cats held out. Spaniards are very fond of cats. On the contrary, the Moors reverence cats as something sacred. So the Spaniards touched them on a tender point that time. Their unfeline conduct in eating up all the Tetouan cats aroused a hatred toward them in the breasts of the Moors, to which even the driving them out of Spain was tame and passionless. Moors and Spaniards are foes for ever now. France had a minister here once who embittered the nation against him in the most innocent way. He killed a couple of battalions of cats (Tangier is full of them), and made a parlour carpet out of their hides. He made his carpet

in circles—first a circle of old gray tom-cats, with their tails all pointing towards the centre; then a circle of yellow cats; next a circle of black cats and a circle of white ones; then a circle of all sorts of cats; and, finally, a centre-piece of assorted kittens. It was very beautiful; but the Moors curse his memory to this day.

When we went to call on our American Consul-General, to-day, I noticed that all possible games for parlour amusement seemed to be represented on his centre-tables. I thought that hinted at lonesomeness. The idea was correct. His is the only American family in Tangier. There are many foreign Consuls in this place; but much visiting is not indulged in. Tangier is clear out of the world; and what is the use of visiting when people have nothing on earth to talk about? There is none. So each Consul's family stays at home chiefly, and amuses itself as best it can. Tangier is full of interest for one day, but after that it is a weary prison. The Consul-General has been here five years, and has got enough of it to do him for a century, and is going home shortly. His family seize upon their letters and papers when the mail arrives, read them over and over again for two days or three, talk them over and over again for two or three more, till they wear them out, and after that, for days together, they eat and drink and sleep, and ride out over the same old road, and see the same old tiresome things that even decades of centuries have scarcely changed, and say never a single word! They have literally nothing whatever to talk about. The arrival of an American man-of-war is a god-send to them. 'Oh, Solitude, where are the charms which sages have seen in thy face?' It is the completest exile that I can conceive of. I would seriously recommend to the Government of the United States that when a man commits a crime so heinous that the law provides no adequate punishment for it, they make him Consul-General to Tangier.

I am glad to have seen Tangier—the second oldest town in the world. But I am ready to bid it good-bye, I believe.

We shall go hence to Gibraltar this evening or in the morning; and doubtless the *Quaker City* will sail from that port within the next forty-eight hours.

CHAPTER X

WE passed the Fourth of July on board the *Quaker City*, in mid-ocean. It was in all respects a characteristic Mediterranean day—faultlessly beautiful. A cloudless sky; a refreshing summer wind; a radiant sunshine that glinted cheerily from dancing wavelets instead of crested mountains of water; a sea beneath us that was so wonderfully blue, so richly, brilliantly blue, that it overcame the dullest sensibilities with the spell of its fascination.

They even have fine sunsets on the Mediterranean—a thing that is certainly rare in most quarters of the globe. The evening we sailed away from Gibraltar, that hard-featured rock was swimming in a creamy mist so rich, so soft, so enchantingly vague and dreamy, that even the Oracle, that serene, that inspired, that overpowering humbug, scorned the dinner-gong and tarried to worship!

He said: 'Well, that's gorgis, ain't it! They don't have none of them things in our parts, *do* they? I consider that them effects is on account of the superior refragability, as you may say, of the sun's diramic combination with the lymphatic forces of the perihelion of Jubiter. What should you think?'

'Oh, go to bed!' Dan said that, and went away.

'Oh, yes, it's all very well to say go to bed when a man makes an argument which another man can't answer. Dan don't never stand any chance in an argument with me. And he knows it, too. What should you say, Jack?'

'Now doctor, don't you come bothering around me with that dictionary bosh. I don't do you any harm, do I? Then you let *me* alone.'

'He's gone, too. Well, them fellows have all tackled the old Oracle, as they say, but the old man's most too many for 'em. Maybe the Poet Lariat ain't satisfied with them deductions?'

The poet replied with a barborous rhyme, and went below.

'Pears that *he* can't qualify neither. Well, I didn't expect nothing out of *him*. I never see one of them poets yet that knowed anything. He'll go down, now, and grind out about four reams, of the awfulest slush about that old rock, and give it to a consul, or a pilot,

or a nigger, or anybody he comes across first which he can impose on. Pity but somebody'd take that poor old lunatic and dig all that poetry rubbish out of him. Why can't a man put his intellect onto things that's some value? Gibbons, and Hippocrates, and Sarcophagus, and all them old ancient philosophers was down on poets——'

'Doctor,' I said, 'you are going to invent authorities, now, and I'll leave you, too. I always enjoy your conversation, notwithstanding the luxuriance of your syllables, when the philosophy you offer rests on your own responsibility; but when you begin to soar—when you begin to support it with the evidence of authorities who are the creations of your own fancy, I lose confidence.'

That was the way to flatter the doctor. He considered it a sort of acknowledgment on my part of a fear to argue with him. He was always persecuting the passengers with abstruse propositions framed in language that no man could understand, and then endured the exquisite torture a minute or two and then abandoned the field. A triumph like this, over half a dozen antagonists, was sufficient for one day; from that time forward he would patrol the decks beaming blandly upon all comers, and so tranquilly, blissfully happy!

But I digress. The thunder of our two brave cannon announced the Fourth of July, at daylight, to all who were awake. But many of us got our information at a later hour, from the almanac. All the flags were sent aloft, except half a dozen that were needed to decorate portions of the ship below, and in a short time the vessel assumed a holiday appearance. During the morning, meetings were held and all manner of committees set to work on the celebration ceremonies. In the afternoon the ship's company assembled aft, on deck, under the awnings; the flute, the asthmatic melodeon, and the consumptive clarinet crippled the Star Spangled Banner, the choir chased it to cover, and George came in with a peculiarly lacerating screech on the final note and slaughtered it. Nobody mourned.

We carried out the corpse on three cheers (that joke was not intentional and I do not endorse it), and then the President, throned behind a cable-locker with a national flag spread over it, announced the 'Reader,' who rose up and read that same old Declaration of Independence

which we have all listened to so often without paying any attention to what it said; and after that the President piped the Orator of the Day to quarters and he made that same old speech about our national greatness which we so religiously believe and so fervently applaud. Now came the choir into court again, with the complaining instruments, and assaulted Hail Columbia; and when victory hung wavering in the scale, George returned with his dreadful wild-goose stop turned on and the choir won of course. A minister pronounced the benediction, and the patriotic little gathering disbanded. The Fourth of July was safe, as far as the Mediterranean was concerned.

At dinner in the evening, a well-written original poem was recited with spirit by one of the ship's captains, and thirteen regular toasts were washed down with several baskets of champagne. The speeches were bad—execrable, almost without exception. In fact, without *any* exception, but one. Capt. Duncan made a good speech; he made the only good speech of the evening. He said:—

‘LADIES AND GENTLEMEN:—May we all live to a green old age, and be prosperous and happy. Steward, bring up another basket of champagne.’

It was regarded as a very able effort.

The festivities, so to speak, closed with another of those miraculous balls on the promenade deck. We were not used to dancing on an even keel, though, and it was only a questionable success. But take it altogether, it was a bright, cheerful, pleasant Fourth.

Toward nightfall, the next evening, we steamed into the great artificial harbour of this noble city of Marseilles, and saw the dying sunlight gild its clustering spires and ramparts, and flood its leagues of environing verdure with a mellow radiance that touched with an added charm the white villas that flecked the landscape far and near. [Copyright secured according to law.]

There were no stages out, and we could not get on the pier from the ship. It was annoying. We were full of enthusiasm—we wanted to see France! Just at nightfall our party of three contracted with a waterman for the privilege of using his boat as a bridge—its stern was at our companion ladder and its bow touched the pier.

We got in and the fellow backed out into the harbour. I told him in French that all we wanted was to walk over his thwarts and step ashore, and asked him what he went away out there for? He said he could not understand me. I repeated. Still, he could not understand. He appeared to be very ignorant of French. The doctor tried him, but he could not understand the doctor. I asked this boatman to explain his conduct, which he did; and then I couldn't understand *him*. Dan said:—

'Oh, go to the pier, you old fool—that's where we want to go!'

We reasoned calmly with Dan that it was useless to speak to this foreigner in English—that he had better let us conduct this business in the French language and not let the stranger see how uncultivated he was.

'Well, go on, go on,' he said, 'don't mind me. I don't wish to interfere. Only, if you go on telling him in your kind of French he never will find out where we want to go to. That is what I think about it.'

We rebuked him severely for this remark, and said we never knew an ignorant person yet but was prejudiced. The Frenchman spoke again, and the doctor said:—

'There, now, Dan, he says he is going to *allez* to the *douain*. Means he is going to the hotel. Oh, certainly—we don't know the French language.'

This was a crusher, as Jack would say. It silenced further criticism from the disaffected member. We coasted past the sharp bows of a navy of great steamships, and stopped at last at a government building on a stone pier. It was easy to remember then, that the *douain* was the custom-house, and not the hotel. We did not mention it, however. With winning French politeness, the officers merely opened and closed our satchels, declined to examine our passports, and sent us on our way. We stopped at the first café we came to, and entered. An old woman seated us at a table and waited for orders. The doctor said:—

'Avez-vous du vin?'

The dame looked perplexed. The doctor said again, with elaborate distinctness of articulation:—

'Avez-vous du—vin!'

The dame looked more perplexed than before. I said :—

'Doctor, there is a flaw in your pronunciation somewhere. Let me try her. Madame, avez-vous du vin? It isn't any use, doctor—take the witness.'

'Madame, avez-vous du vin—ou fromage—pain—pickled pigs' feet—beurre—des œufs—du beuf—horse-radish, sour-cROUT, hog and hominy—anything, *anything* in the world that can stay a Christian stomach!'

She said :—

'Bless you, why didn't you speak English before?—I don't know anything about your plagued French!'

The humiliating taunts of the disaffected member spoiled the supper, and we despatched it in angry silence and got away as soon as we could. Here we were in beautiful France—in a vast stone house of quaint architecture—surrounded by all manner of curiously worded French signs—stared at by strangely-habited, bearded French people—everything gradually and surely forcing upon us the coveted consciousness that at last, and beyond all question we *were* in beautiful France and absorbing its nature to the forgetfulness of everything else, and coming to feel the happy romance of the thing in all its enchanting delightfulness—and to think of this skinny veteran intruding with her vile English, at such a moment, to blow the fair vision to the winds! It was exasperating.

We set out to find the centre of the city, inquiring the direction every now and then. We never did succeed in making anybody understand just exactly what we wanted, and neither did we ever succeed in comprehending just exactly what they said in reply—but then they always pointed—they always did that, and we bowed politely and said 'Merci, Monsieur,' and so it was a blighting triumph over the disaffected member, anyway. He was restive under these victories and often asked :—

'What did that pirate say?'

'Why, he told us which way to go, to find the grand Casino.'

'Yes, but what did he *say*?'

'Oh, it don't matter what he said—we understood him. These are educated people—not like that absurd boatman.'

'Well, I wish they were educated enough to tell a man a direction that goes *some* where—for we've been going

around in a circle for an hour—I've passed this same old drug store seven times.'

We said it was a low disreputable falsehood (but we knew it was not). It was plain that it would not do to pass that drug store again, though—we might go on asking directions, but we must cease from following finger pointings if we hoped to check the suspicions of the disaffected member.

A long walk through smooth, asphaltum-paved streets bordered by blocks of vast new mercantile houses of cream-coloured stone—every house and every block precisely like all the other houses and all the other blocks for a mile, and all brilliantly lighted,—brought us at last to the principal thoroughfare. On every hand were bright colours, flashing constellations of gas-burners, gaily dressed men and women thronging the side-walks—hurry, life, activity, cheerfulness, conversation and laughter everywhere! We found the Grand Hotel du Louvre et de la Paix, and wrote down who we were, where we were born, what our occupations were, the place we came from last, whether we were married or single, how we liked it, how old we were, where we were bound for and when we expected to get there, and a great deal of information of similar importance—all for the benefit of the landlord and the secret police. We hired a guide and began the business of sightseeing immediately. That first night on French soil was a stirring one. I cannot think of half the places we went to, or what we particularly saw; we had no disposition to examine carefully into anything at all—we only wanted to glance and go—to move, keep moving! The spirit of the country was upon us. We sat down, finally, at a late hour, in the great Casino, and called for unstinted champagne. It is so easy to be bloated aristocrats where it costs nothing of consequence! There were about five hundred people in that dazzling place, I suppose, though the walls being papered entirely with mirrors, so to speak, one could not really tell but that there were a hundred thousand. Young, daintily dressed exquisites and young, stylishly dressed women, and also old gentlemen and old ladies, sat in couples and groups about innumerable marble-topped tables, and ate fancy suppers, drank wine and kept up a chattering of conversation that was dazing to the senses. There was a stage at the far end, and a

large orchestra; and every now and then actors and actresses in preposterous comic dresses came out and sang the most extravagantly funny songs, to judge by their absurd actions; but that audience merely suspended its chatter, stared cynically, and never once smiled, never once applauded! I had always thought that Frenchmen were ready to laugh at anything.

CHAPTER XI

WE are getting foreignised rapidly, and with facility. We are getting reconciled to halls and bed-chambers with unhomelike stone floors, and no carpets—floors that ring to the tread of one's heels with a sharpness that is death to sentimental musing. We are getting used to tidy, noiseless waiters, who glide hither and thither, and hover about your back and your elbows like butterflies, quick to comprehend orders, quick to fill them; thankful for a gratuity without regard to the amount; and always polite—never otherwise than polite. That is the strangest curiosity yet—a really polite hotel waiter who isn't an idiot. We are getting used to driving right into the central court of the hotel, in the midst of a fragrant circle of vines and flowers, and in the midst, also, of parties of gentlemen sitting quietly reading the paper and smoking. We are getting used to ice frozen by artificial process in ordinary bottles—the only kind of ice they have here. We are getting used to all these things; but we are *not* getting used to carrying our own soap. We are sufficiently civilised to carry our own combs and tooth-brushes; but this thing of having to ring for soap every time we wash is new to us, and not pleasant at all. We think of it just after we get our heads and faces thoroughly wet, or just when we think we have been in the bath-tub long enough, and then, of course, an annoying delay follows. These Marseillaise make Marseillaise hymns, and Marseilles vests, and Marseilles soap for all the world; but they never sing their hymns, or wear their vests, or wash with their soap themselves.

We have learned to go through the lingering routine of the table d'hôte with patience, with serenity, with satisfaction. We take soup; then wait a few minutes

thereabouts. Romulus was here before he built Rome, and thought something of founding a city on this spot, but gave up the idea. He may have been personally acquainted with some of these Phœnicians whose skeletons we have been examining.

In the great Zoological Gardens, we found specimens of all the animals the world produces, I think, including a dromedary, a monkey ornamented with tufts of brilliant blue and carmine hair—a very gorgeous monkey he was—a hippopotamus from the Nile, and a sort of tall, long-legged bird with a beak like a powder-horn, and close-fitting wings like the tails of a dress coat. This fellow stood up with his eyes shut and his shoulders stooped forward a little, and looked as if he had his hands under his coat tails. Such tranquil stupidity, such supernatural gravity, such self-righteousness, and such ineffable self-complacency as were in the countenance and attitude of that gray-bodied, dark-winged, bald-headed, and preposterously uncomely bird! He was so ungainly, so pimply about the head, and so scaly about the legs; yet so serene, so unspeakably satisfied! He was the most comical looking creature that can be imagined. It was good to hear Dan and the doctor laugh—such natural and such enjoyable laughter had not been heard among our excursionists since our ship sailed away from America. This bird was a god-send to us, and I should be an ingrate if I forgot to make honourable mention of him in these pages. Ours was a pleasure excursion; therefore we stayed with that bird an hour, and made the most of him. We stared him up occasionally, but he only unclosed an eye and slowly closed it again, abating no jot of his stately piety of demeanour or his tremendous seriousness. He only seemed to say, 'Defile not Heaven's anointed with unsanctified hands.' We did not know his name, and so we called him 'The Pilgrim.' Dan said:—

'All he wants now is a Plymouth Collection.'

The boon companion of the colossal elephant was a common cat! This cat had a fashion of climbing up the elephant's hind legs, and roosting on his back. She would sit up there, with her paws curved under her breast, and sleep in the sun half the afternoon. It used to annoy the elephant at first, and he would reach up and take her down, but she would go aft and climb up

again. She persisted until she finally conquered the elephant's prejudices, and now they are inseparable friends. The cat plays about her comrade's forefeet or his trunk often, until dogs approach, and then she goes aloft out of danger. The elephant has annihilated several dogs lately, that pressed his companion too closely.

We hired a sail-boat and a guide and made an excursion to one of the small islands in the harbour to visit the Castle d'If. This ancient fortress has a melancholy history. It has been used as a prison for political offenders for two or three hundred years, and its dungeon walls are scarred with the rudely carved names of many and many a captive who fretted his life away here, and left no record of himself but these sad epitaphs wrought with his own hands. How thick the names were! And their long-departed owners seemed to throng the gloomy cells and corridors with their phantom shapes. We loitered through dungeon after dungeon, away down into the living rock below the level of the sea, it seemed. Names everywhere!—some plebeian, some noble, some even princely. Plebeian, prince, and noble, had one solitude in common—they would not be forgotten! They could suffer solitude, inactivity, and the horrors of a silence that no sound ever disturbed; but they could not bear the thought of being utterly forgotten by the world. Hence the carved names. In one cell, where a little light penetrated, a man had lived twenty-seven years without seeing the face of a human being—lived in filth and wretchedness, with no companionship but his own thoughts, and they were sorrowful enough, and hopeless enough, no doubt. Whatever his jailers considered that he needed was conveyed to his cell by night, through a wicket. This man carved the walls of his prison-house from floor to roof with all manner of figures of men and animals, grouped in intricate designs. He had toiled there year after year, at his self-appointed task, while infants grew to boyhood—to vigorous youth—idled through school and college—acquired a profession—claimed man's mature estate—married and looked back to infancy as to a thing of some vague, ancient time almost. But who shall tell how many ages it seemed to this prisoner? With the one, time flew sometimes; with the other, never—it crawled always.

To the one, nights spent in dancing had seemed made of minutes instead of hours; to the other, those self-same nights had been like all other nights of dungeon life, and seemed made of slow, dragging weeks, instead of hours and minutes.

One prisoner of fifteen years had scratched verses upon his walls, and brief prose sentences—brief, but full of pathos. These spoke not of himself and his hard estate; but only of the shrine where his spirit fled the prison to worship—of home and the idols that were templed there. He never lived to see them.

The walls of these dungeons are as thick as some bed-chambers at home are wide—fifteen feet. We saw the damp, dismal cells in which two of Dumas's heroes passed their confinement—heroes of *Monte Cristo*. It was here that the brave Abbé wrote a book with his own blood, with a pen made of a piece of iron hoop, and by the light of a lamp made out of shreds of cloth soaked in grease obtained from his food; and then dug through the thick wall with some trifling instrument which he wrought himself out of a stray piece of iron or table cutlery, and freed Dantés from his chains. It was a pity that so many weeks of dreary labour should have come to naught at last.

They showed us the noisome cell where the celebrated 'Iron Mask'—that ill-starred brother of a hard-hearted king of France—was confined for a season, before he was sent to hide the strange mystery of his life from the curious in the dungeons of St Marguerite. The place had a far greater interest for us than it could have had if we had known beyond all question who the Iron Mask was, and what his history had been, and why this most unusual punishment had been meted out to him. Mystery! That was the charm. That speechless tongue, those prisoned features, that heart so freighted with unspoken troubles, and that breast so oppressed with its piteous secret, had been here. These dank walls had known the man whose dolorous story is a sealed book for ever! There was fascination in the spot.

CHAPTER XII

WE have come five hundred miles by rail through the heart of France. What a bewitching land it is!—What a garden! Surely the leagues of bright green lawns are swept and brushed and watered every day and their grasses trimmed by the barber. Surely the hedges are shaped and measured and their symmetry preserved by the most architectural of gardeners. Surely the long straight rows of stately poplars that divide the beautiful landscape like the squares of a checker-board are set with line and plummet, and their uniform height determined with a spirit level. Surely the straight, smooth, pure white turnpikes are jack-planed and sandpapered every day. How else are these marvels of symmetry, cleanliness, and order attained? It is wonderful. There are no unsightly stone walls, and never a fence of any kind. There is no dirt, no decay, no rubbish anywhere—nothing that even hints at untidiness—nothing that ever suggests neglect. All is orderly and beautiful—everything is charming to the eye.

We had such glimpses of the Rhone gliding along between its grassy banks; of cosy cottages buried in flowers and shrubbery; of quaint old red-tiled villages with mossy mediæval cathedrals looming out of their midst; of wooded hills with ivy-grown towers and turrets of feudal castles projecting above the foliage; such glimpses of Paradise, it seems to us, such visions of fabled fairyland!

We knew, then, what the poet meant, when he sang of—

‘—thy cornfields green, and sunny vines.
O pleasant land of France!’

And it is a pleasant land. No word describes it so felicitously as that one. They say there is no word for ‘home’ in the French language. Well, considering that they have the article itself in such an attractive aspect, they ought to manage to get along without the word. Let us not waste too much pity on ‘homeless’ France. I have observed that Frenchmen abroad seldom wholly give up the idea of going back to France some time or other. I am not surprised at it now.

affable bow. Your ticket will be inspected every now and then along the route, and when it is time to change cars you will know it. You are in the hands of officials who zealously study your welfare and your interest, instead of turning their talents to the invention of new methods of discommoding and snubbing you, as is very often the main employment of that exceedingly self-satisfied monarch, the railroad conductor of America.

But the happiest regulation in French railway government, is—thirty minutes to dinner! No five-minute boltings of flabby rolls, muddy coffee, questionable eggs, gutta-percha beef, and pies whose conception and execution are a dark and bloody mystery to all save the cook who created them! No; we sat calmly down—it was in old Dijon, which is so easy to spell and so impossible to pronounce, except when you civilise it and call it Demijohn—and poured out rich Burgundian wines and munched calmly through a long table d'hôte bill of fare, snail-patties, delicious fruits and all, then paid the trifle it cost and stepped happily aboard the train again, without once cursing the railway company. A rare experience, and one to be treasured for ever.

They say they do not have accidents on these French roads, and I think it must be true. If I remember rightly, we passed high above wagon roads, or through tunnels under them, but never crossed them on their own level. About every quarter of a mile, it seemed to me, a man came out and held up a club till the train went by, to signify that everything was safe ahead. Switches were changed a mile in advance, by pulling a wire rope that passed along the ground by the rail, from station to station. Signals for the day and signals for the night gave constant and timely notice of the position of switches.

No, they have no railroad accidents to speak of in France. But why? Because when one occurs, *somebody* has to hang for it! Not hang, maybe, but be punished at least with such vigour of emphasis as to make negligence a thing to be shuddered at by railroad officials for many a day thereafter. 'No blame attached to the officers'—that lying and disaster-breeding verdict so common to our soft-hearted juries, is seldom rendered in France. If the trouble occurred in the conductor's department, that officer must suffer if his subordinate

cannot be proven guilty; if in the engineer's department, and the case be similar, the engineer must suffer.

The Old Travellers—those delightful parrots who have 'been here before,' and know more about the country than Louis Napoleon knows now or ever will know,—tell us these things, and we believe them because they are pleasant things to believe, and because they are plausible and savour of the rigid subjection to law and order which we behold about us everywhere.

By Lyons and the Saone (where we saw the lady of Lyons and thought little of her comeliness); by Villa Franca, Tonnere, venerable Sens, Melun, Fontainebleau, and scores of other beautiful cities, we swept, always noting the absence of hog-wallows, broken fences, cowlots, unpainted houses and mud, and always noting, as well, the presence of cleanliness, grace, taste in adorning and beautifying, even to the disposition of a tree or the turning of a hedge, the marvel of roads in perfect repair, void of ruts and guiltless of even an inequality of surface—we bowled along, hour after hour, that brilliant summer day, and as nightfall approached we entered a wilderness of odorous flowers and shrubbery, sped through it, and then, excited, delighted, and half persuaded that we were only the sport of a beautiful dream, lo, we stood in magnificent Paris!

What excellent order they kept about that vast depot! There was no frantic crowding and jostling, no shouting and swearing, and no swaggering intrusion of services by rowdy hackmen. These latter gentry stood outside—stood quietly by their long line of vehicles and said never a word. A kind of hackman-general seemed to have the whole matter of transportation in his hands. He politely received the passengers and ushered them to the kind of conveyance they wanted, and told the driver where to deliver them. There was no 'talking back,' no dissatisfaction about overcharging, no grumbling about anything. In a little while we were speeding through the streets of Paris, and delightfully recognising certain names and places with which books had long ago made us familiar. It was like meeting an old friend when we read '*Rue de Rivoli*' on the street corner; we knew the genuine vast palace of the Louvre as well as we knew its picture; when we passed by the column of July we needed no one to tell us what it was, or to

remind us that on its site once stood the grim Bastille, that grave of human hopes and happiness, that dismal prison-house within whose dungeons so many young faces put on the wrinkles of age, so many proud spirits grew humble, so many brave hearts broke.

We secured rooms at the hotel, or rather, we had three beds put into one room, so that we might be together, and then we went out to a restaurant, just after lamp-lighting, and ate a comfortable, satisfactory, lingering dinner. It was a pleasure to eat where everything was so tidy, the food so well cooked, the waiters so polite, and the coming and departing company so moustached, so frisky, so affable, so fearfully and wonderfully Frenchy! All the surroundings were gay and enlivening. Two hundred people sat at little tables on the sidewalk, sipping wine and coffee; the streets were thronged with light vehicles and with joyous pleasure-seekers; there was music in the air, life and action all about us, and a conflagration of gaslight everywhere.

After dinner we felt like seeing such Parisian specialities as we might see without distressing exertion, and so we sauntered through the brilliant streets and looked at the dainty trifles in variety stores and jewellery shops. Occasionally, merely for the pleasure of being cruel, we put unoffending Frenchmen on the rack with questions framed in the incomprehensible jargon of their native language, and while they writhed, we impaled them, we peppered them, we scarified them, with their own vile verbs and participles.

We noticed that in the jewellery stores they had some of the articles marked 'gold,' and some labelled 'imitation.' We wondered at this extravagance of honesty, and inquired into the matter. We were informed that inasmuch as most people are not able to tell false gold from the genuine article, the government compels jewellers to have their gold work assayed and stamped officially according to its fineness, and their imitation work duly labelled with the sign of its falsity. They told us the jewellers would not dare to violate this law, and that whatever a stranger bought in one of their stores might be depended upon as being strictly what it was represented to be.—Verily, a wonderful land is France!

Then we hunted for a barber-shop. From earliest infancy it had been a cherished ambition of mine to be

shaved some day in a palatial barber-shop of Paris. I wished to recline at full length in a cushioned invalid chair, with pictures about me, and sumptuous furniture; with frescoed walls and gilded arches above me, and vistas of Corinthian columns stretching far before me; with perfumes of Araby to intoxicate my senses, and the slumbrous drone of distant noises to soothe me to sleep. At the end of an hour I would wake up regretfully and find my face as smooth and as soft as an infant's. Departing, I would lift my hands above that barber's head and say, 'Heaven bless you, my son!'

So we searched high and low, for a matter of two hours, but never a barber-shop could we see. We saw only wig-making establishments, with shocks of dead and repulsive hair bound upon the heads of painted waxen brigands who stared out of glass boxes upon the passer-by, with their stony eyes, and scared him with the ghostly white of their countenances. We shunned these signs for a time, but finally we concluded that the wig-makers must of necessity be the barbers as well, since we could find no single legitimate representative of the fraternity. We entered and asked, and found that it was even so.

I said I wanted to be shaved. The barber inquired where my room was. I said, never mind where my room was, I wanted to be shaved—there, on the spot. The doctor said he would be shaved also. Then there was an excitement among those two barbers! There was a wild consultation, and afterwards a hurrying to and fro and a feverish gathering up of razors from obscure places and ransacking for soap. Next they took us into a little mean, shabby back room; they got two ordinary sitting-room chairs and placed us in them, with our coats on. My old, old dream of bliss vanished into thin air!

I sat bolt upright, silent, sad, and solemn. One of the wig-making villains lathered my face for ten terrible minutes and finished by plastering a mass of suds into my mouth. I expelled the nasty stuff with a strong English expletive and said, 'Foreigner, beware!' Then this outlaw strapped his razor on his boot, hovered over me ominously for six fearful seconds, and then swooped down upon me like the genius of destruction. The first rake of his razor loosened the very hide from my face and lifted me out of the chair. I stormed and raved,

and the other boys enjoyed it. Their beards are not strong and thick. Let us draw the curtain over this harrowing scene. Suffice it that I submitted, and went through with the cruel infliction of a shave by a French barber; tears of exquisite agony coursed down my cheeks, now and then, but I survived. Then the incipient assassin held a basin of water under my chin and slopped its contents over my face, and into my bosom, and down the back of my neck, with a mean pretence of washing away the soap and blood. He dried my features with



‘THE FIRST RAKE OF HIS RAZOR LOOSENED THE
VERY HIDE FROM MY FACE.’

a towel, and was going to comb my hair; but I asked to be excused. I said, with withering irony, that it was sufficient to be skinned—I declined to be scalped.

I went away from there with my handkerchief about my face, and never, never, never desired to dream of palatial Parisian barber-shops any more. The truth is, as I believe I have since found out, that they have no barber shops worthy of the name, in Paris—and no barbers

either, for that matter. The impostor who does duty as a barber brings his pans and napkins and implements of torture to your residence and deliberately skins you in your private apartments. Ah, I have suffered, suffered, here in Paris, but never mind—the time is coming when I shall have a dark and bloody revenge. Some day a Parisian barber will come to my room to skin me, and from that day forth that barber will never be heard of more.

At eleven o'clock we alighted upon a sign which manifestly referred to billiards. Joy! We had played billiards in the Azores with balls that were not round, and on an ancient table that was very little smother than a brick pavement—one of those wretched old things with dead cushions, and with patches in the faded cloth and invisible obstructions that made the balls describe the most astonishing and unsuspected angles and perform feats in the way of unlooked-for and almost impossible 'scratches,' that were perfectly bewildering. We had played at Gibraltar with balls the size of a walnut, on a table like a public square—and in both instances we achieved far more aggravation than amusement. We expected to fare better here, but we were mistaken. The cushions were a good deal higher than the balls, and as the balls had a fashion of always stopping under the cushions, we accomplished very little in the way of caroms. The cushions were hard and unelastic, and the cues were so crooked that in making a shot you had to allow for the curve or you would infallibly put the 'English' on the wrong side of the ball. Dan was to mark while the doctor and I played. At the end of an hour neither of us had made a count, and so Dan was tired of keeping tally with nothing to tally, and we were heated and angry and disgusted. We paid the heavy bill—about six cents—and said we would call around some time when we had a week to spend, and finish the game.

We adjourned to one of those pretty cafés and took supper and tested the wines of the country, as we had been instructed to do, and found them harmless and unexciting. They might have been exciting, however, if we had chosen to drink a sufficiency of them.

To close our first day in Paris cheerfully and pleasantly, we now sought our grand room in the Grand Hotel du

Louvre, and climbed into our sumptuous bed, to read and smoke—but alas!

It was pitiful,
In a whole city-full,
Gas we had none.

No gas to read by—nothing but dismal candles. It was a shame. We tried to map out excursions for the morrow; we puzzled over French 'Guides to Paris'; we talked disjointedly, in a vain endeavour to make head or tail of the wild chaos of the day's sights and experiences; we subsided to indolent smoking; we gaped and yawned, and stretched—then feebly wondered if we were really and truly in renowned Paris, and drifted drowsily away into that vast mysterious void which men call sleep.

CHAPTER XIII

THE next morning we were up and dressed at ten o'clock. We went to the *commissionaire* of the hotel—I don't know what a *commissionaire* is, but that is the man we went to—and told him we wanted a guide. He said the great International Exposition had drawn such multitudes of Englishmen and Americans to Paris that it would be next to impossible to find a good guide unemployed. He said he usually kept a dozen or two on hand, but he only had three now. He called them. One looked so like a very pirate that we let him go at once. The next one spoke with a simpering precision of pronunciation that was irritating, and said:—

'If ze zgentlemans will to me make ze grande honneur to me rattain in hees serveece, I shall show to him every sing zat is magnifique to look upon in ze beautiful Parree. I speaky ze Angleesh pairfaitemaw.'

He would have done well to have stopped there, because he had that much by heart and said it right off without making a mistake. But his self-complacency seduced him into attempting a flight into regions of unexplored English, and the reckless experiment was his ruin. Within ten seconds he was so tangled up in a maze of mutilated verbs and torn and bleeding forms of speech that no human ingenuity could ever have gotten him out of

it with credit. It was plain enough that he could not 'speaky' the English quite as 'pairfaitemaw' as he had pretended he could.

The third man captured us. He was plainly dressed, but he had a noticeable air of neatness about him. He wore a high silk hat which was a little old, but had been carefully brushed. He wore second-hand kid gloves, in good repair, and carried a small rattan cane with a curved handle—a female leg, of ivory. He stepped as gently and as daintily as a cat crossing a muddy street; and oh, he was urbanity; he was quiet, unobtrusive self-possession; he was deference itself! He spoke softly and guardedly; and when he was about to make a statement on his sole responsibility, or offer a suggestion, he weighed it by drachms and scruples first, with the crook of his little stick placed meditatively to his teeth. His opening speech was perfect. It was perfect in construction, in phraseology, in grammar, in emphasis, in pronunciation—everything. He spoke little and guardedly, after that. We were charmed. We were more than charmed—we were overjoyed. We hired him at once. We never even asked him his price. This man—our lackey, our servant, our unquestioning slave though he was, was still a gentleman—we could see that—while of the other two one was coarse and awkward, and the other was a born pirate. We asked our man Friday's name. He drew from his pocket-book a snowy little card, and passed it to us with a profound bow:

A. BILLFINGER,
Guide to Paris, France, Germany,
Spain, etc., etc.,
Grande Hotel du Louvre.

'Billfinger! Oh, carry me home to die!'

That was an 'aside' from Dan. The atrocious name grated harshly on my ear too. The most of us can learn to forgive, and even to like, a countenance that strikes us unpleasantly at first, but few of us, I fancy, become reconciled to a jarring name so easily. I was almost

sorry we had hired this man, his name was so unbearable. However, no matter. We were impatient to start. Billfinger stepped to the door to call a carriage, and then the doctor said:—

'Well, the guide goes with the barber-shop, with the billiard-table, with the gasless room, and maybe with many another pretty romance of Paris. I expected to have a guide named Henri de Montmorency, or Armand de la Chartreuse, or something that would sound grand in letters to the villagers at home; but to think of a Frenchman by the name of Billfinger! Oh! this is absurd, you know. This will never do. We can't say Billfinger; it is nauseating. Name him over again: what had we better call him? Alexis du Caulaincourt?'

'Alphonse Henri Gustave de Hauteville,' I suggested.

'Call him Ferguson,' said Dan.

That was practical, unromantic good sense. Without debate, we expunged Billfinger as Billfinger, and called him Ferguson.

The carriage—an open barouche—was ready. Ferguson mounted beside the driver, and we whirled away to breakfast. As was proper, Mr Ferguson stood by to transmit our orders and answer questions. By-and-by, he mentioned casually—the artful adventurer—that he would go and get his breakfast as soon as we had finished ours. He knew we could not get along without him, and that we would not want to loiter about and wait for him. We asked him to sit down and eat with us. He begged, with many a bow, to be excused. It was not proper, he said; he would sit at another table. We ordered him peremptorily to sit down with us.

Here endeth the first lesson. It was a mistake.

As long as we had that fellow after that, he was always hungry; he was always thirsty. He came early; he stayed late; he could not pass a restaurant; he looked with a lecherous eye upon every wine shop. Suggestions to stop, excuses to eat and to drink were for ever on his lips. We tried all we could to fill him so full that he would have no room to spare for a fortnight; but it was a failure. He did not hold enough to smother the cravings of his superhuman appetite.

He had another 'discrepancy' about him. He was always wanting us to buy things. On the shallowest pretences, he would inveigle us into shirt stores, boot

stores, tailor shops, glove shops—anywhere under the broad sweep of the heavens that there seemed a chance of our buying anything. Any one could have guessed that the shopkeepers paid him a percentage on the sales; but in our blessed innocence we didn't until this feature of his conduct grew unbearably prominent. One day Dan happened to mention that he thought of buying three or four silk dress patterns for presents. Ferguson's hungry eye was upon him in an instant. In the course of twenty minutes, the carriage stopped.

'What's this?'

'Zis is ze finest silk magazin in Paris—ze most celebrate.'

'What did you come here for? We told you to take us to the palace of the Louvre.'

'I suppose ze gentleman say he wish to buy some silk.'

'You are not required to 'suppose' things for the party, Ferguson. We do not wish to tax your energies too much. We will bear some of the burden and heat of the day ourselves. We will endeavour to do such 'supposing' as is really necessary to be done. Drive on.' So spake the doctor.

Within fifteen minutes the carriage halted again, and before another silk store. The doctor said:—

'Ah, the palace of the Louvre: beautiful, beautiful edifice! Does the Emperor Napoleon live here now, Ferguson?'

'Ah, doctor! you do jest; zis is not ze palace; we come there directly. But since we pass right by zis store where is such beautiful silk—'

'Ah! I see, I see. I meant to have told you that we did not wish to purchase any silks to-day; but in my absentmindedness I forgot it. I also meant to tell you we wished to go directly to the Louvre; but I forgot that also. However, we will go there now. Pardon my seeming carelessness, Ferguson. Drive on.'

Within the half hour, we stopped again—in front of another silk store. We were angry; but the doctor was always serene, always smooth-voiced. He said:—

'At last! How imposing the Louvre is, and yet how small! how exquisitely fashioned! how charmingly situated!—Venerable, venerable pile—'

'Pairdon, doctor, zis is not the Louvre—it is—'

'What is it?'

'I have ze idea—it come to me in a moment—zat ze silk in this magazin—'

'Ferguson, how heedless I am. I fully intended to tell you that we did not wish to buy any silks to-day, and I also intended to tell you that we yearned to go immediately to the palace of the Louvre, but enjoying the happiness of seeing you devour four breakfasts this morning has so filled me with pleasurable emotions that I neglect the commonest interests of the time. However, we will proceed now to the Louvre, Ferguson.'

'But doctor,' (excitedly,) 'it will take not a minute—not but one small minute! Ze gentleman need not to buy if he not wish to—but only *look* at ze silk—look at ze beautiful fabric.' [Then pleadingly.] 'Sair—just only one *leetle* moment!'

Dan said, 'Confound the idiot! I don't want to see any silks to-day, and I *won't* look at them. Drive on.'

And the doctor: 'We need no silks now, Ferguson. Our hearts yearn for the Louvre. Let us journey on—let us journey on.'

'But *doctor!* it is only one moment—one leetle moment. And ze time will be save—entirely save! Because there is nothing to see, now—it is too late. It want ten minute to four and ze Louvre close at four—*only* one leetle moment, doctor!'

The treacherous miscreant! After four breakfasts and a gallon of champagne, to serve us such a scurvy trick. We got no sight of the countless treasures of art in the Louvre galleries that day, and our only poor little satisfaction was in the reflection that Ferguson sold not a solitary silk dress pattern.

I am writing this chapter partly for the satisfaction of abusing that accomplished knave, Billfinger, and partly to show whosoever shall read this how Americans fare at the hands of the Paris guides, and what sort of people Paris guides are. It need not be supposed that we were a stuper or an easier prey than our countrymen generally are, for we were not. The guides deceive and defraud every American who goes to Paris for the first time and sees its sights alone or in company with others as little experienced as himself. I shall visit Paris again some day, and then let the guides beware! I shall go in my war-paint—I shall carry my tomahawk along.

I think we have lost but little time in Paris. We have gone to bed every night tired out. Of course we visited the renowned International Exposition. All the world did that. We went there on our third day in Paris—and we stayed there *nearly two hours*. That was our first and last visit. To tell the truth, we saw at a glance that one would have to spend weeks—yea, even months—in that monstrous establishment, to get an intelligible idea of it. It was a wonderful show, but the moving masses of people of all nations we saw there were a still more wonderful show. I discovered that if I were to stay there a month, I should still find myself looking at the people instead of the inanimate objects of exhibition. I got a little interested in some curious old tapestries of the thirteenth century, but a party of Arabs came by, and their dusky faces and quaint costumes called my attention away at once. I watched a silver swan, which had a living grace about his movements and a living intelligence in its eyes—watched him swimming about as comfortably and as unconcernedly as if he had been born in a morass instead of a jeweller's shop—watched him seize a silver fish from under the water and hold up his head and go through all the customary and elaborate motions of swallowing it—but the moment it disappeared down his throat some tattooed South Sea Islanders approached and I yielded to their attractions. Presently I found a revolving pistol several hundred years old which looked strangely like a modern Colt, but just then I heard that the Empress of the French was in another part of the building, and hastened away to see what she might look like. We heard martial music—we saw an unusual number of soldiers walking hurriedly about—there was a general movement among the people. We inquired what it was all about, and learned that the Emperor of the French and the Sultan of Turkey were about to review twenty-five thousand troops at the *Arc de l'Etoile*. We immediately departed. I had a greater anxiety to see these men than I could have had to see twenty Expositions.

We drove away and took up a position in an open space opposite the American Minister's house. A speculator bridged a couple of barrels with a board and we hired standing places on it. Presently there was a sound of distant music; in another minute a pillar of dust came

A.D. 300; another took the place of that in A.D. 500; and that the foundations of the present Cathedral were laid about A.D. 1100. The ground ought to be measurably sacred by this time, one would think. One portion of this noble old edifice is suggestive of the quaint fashions of ancient times. It was built by Jean Sans-Peur, Duke of Burgundy, to set his conscience at rest—he had assassinated the Duke of Orleans. Alas! those good old times are gone, when a murderer would wipe the stain from his name and soothe his troubles to sleep simply by getting out his bricks and mortar and building an addition to a church.

The portals of the great western front are bisected by square pillars. They took the central one away, in 1852, on the occasion of thanksgivings for the re-institution of the Presidential power—but precious soon they had occasion to reconsider that motion and put it back again! And they did.

We loitered through the grand aisles for an hour or two, staring up at the rich stained glass windows embellished with blue and yellow and crimson saints and martyrs, and trying to admire the numberless great pictures in the chapels, and then we were admitted to the sacristy and shown the magnificent robes which the Pope wore when he crowned Napoleon I., a wagon-load of solid gold and silver utensils used in the great public processions and ceremonies of the church; some nails of the true cross, a fragment of the cross itself, a part of the crown of thorns. We had already seen a large piece of the true cross in a church in the Azores, but no nails. They showed us likewise the body robe which the Archbishop of Paris wore who exposed his sacred person and braved the wrath of the insurgents of 1848, to mount the barricades and hold aloft the olive branch of peace in the hope of stopping the slaughter. His noble effort cost him his life. He was shot dead. They showed us a cast of his face, taken after death, the bullet that killed him, and the the vertebræ in which it lodged. These people have a somewhat singular taste in the matter of relics. Ferguson told us that the silver cross which the good Archbishop wore at his girdle was seized and thrown into the Seine, where it lay embedded in the mud for fifteen years, and then an angel appeared to a priest and told him where to dive for it; he *did* dive for it and

got it, and now it is there on exhibition at Notre-Dame, to be inspected by anybody who feels an interest in inanimate objects of miraculous intervention.

Next we went to visit the Morgue, that horrible receptacle for the dead who die mysteriously and leave the manner of their taking off a dismal secret. We stood before a grating and looked through into a room which was hung all about with the clothing of dead men; coarse blouses, water-soaked; the delicate garments of women and children; patrician vestments, hacked and stabbed and stained with red; a hat that was crushed and bloody. On a slanting stone lay a drowned man, naked, swollen, purple; clasping the fragment of a broken bush with a grip which death had so petrified that human strength could not unloosen it—mute witness of the last despairing effort to save the live that was doomed beyond all help. A steam of water trickled ceaselessly over the hideous face. We knew that the body and the clothing were there for identification by friends, but still we wondered if anybody could love that repulsive object of grief for its loss. We grew meditative and wondered if, some forty years ago, when the mother of that ghastly thing was dandling it upon her knee, and kissing it and petting it and displaying it with satisfied pride to the passers-by, a prophetic vision of this dread ending ever flitted through her brain. I half feared that the mother, or the wife or a brother of the dead man might come while we stood there, but nothing of the kind occurred. Men and women came, and some looked eagerly in, and pressed their faces against the bars; others glanced carelessly at the body, and turned away with a disappointed look—people, I thought, who lived upon strong excitements, and who attend the exhibitions of the Morgue regularly, just as other people go to see theatrical spectacles every night. When one of these looked in and passed on, I could not help thinking—

‘Now this don’t afford you any satisfaction—a party with his head shot off is what *you* need.’

One night we went to the celebrated *Jardin Mabille*, but only stayed a little while. We wanted to see some of this kind of Paris life, however, and therefore, the next night we went to a similar place of entertainment in a great garden in the suburb of Asnières. We went to the railroad depot, toward evening, and Ferguson

got tickets for a second-class carriage. Such a perfect jam of people I have not often seen—but there was no noise, no disorder, no rowdyism. Some of the women and young girls that entered the train we knew to be of the *demi-monde*, but others we were not at all sure about.

The girls and women in our carriage behaved themselves modestly and becomingly, all the way out, except that they smoked. When we arrived at the garden in Asnières we paid a franc or two admission, and entered a place which had flower-beds in it, and grass plats, and long, curving rows of ornamental shrubbery, with here and there a secluded bower convenient for eating ice-cream in. We moved along the sinuous gravel walks, with the great concourse of girls and young men, and suddenly a domed and filagreed white temple, starred over and over and over again with brilliant gas-jets, burst upon us like a fallen sun. Near by was a large, handsome house with its ample front illuminated in the same way, and above its roof floated the Star Spangled Banner of America.

'Well!' I said. 'How is this?' It nearly took my breath away.

Ferguson said an American—a New Yorker—kept the place, and was carrying on quite a stirring opposition to the *Jardin Mabille*.

Crowds, composed of both sexes and nearly all ages, were frisking about the garden or sitting in the open air in front of the flag-staff and the temple, drinking wine and coffee, or smoking. The dancing had not begun yet. Ferguson said there was to be an exhibition. The famous Blondin was going to perform on a tight-rope in another part of the garden. We went thither. Here the light was dim, and the masses of people were pretty closely packed together. And now I made a mistake which any donkey might make but a sensible man never. I committed an error which I find myself repeating every day of my life.—Standing right before a young lady, I said,—

'Dan, just look at this girl, how beautiful she is!'

'I thank you more for the evident sincerity of the compliment, sir, than for the extraordinary publicity you have given to it!' This in good, pure English.

We took a walk, but my spirits were very, very sadly dampened. I did not feel right comfortable for some time

afterward. Why *will* people be so stupid as to suppose themselves the only foreigners among a crowd of ten thousand persons?

But Blondin came out shortly. He appeared on a stretched cable, far away above the sea of tossing hats and handkerchiefs, and in the glare of the hundreds of rockets that whizzed heavenwards by him he looked like a wee insect. He balanced his pole and walked the length of his rope—two or three hundred feet; he came back and got a man and carried him across; he returned to the centre and danced a jig; next he performed some gymnastic and balancing feats too perilous to afford a pleasant spectacle; and he finished by fastening to his person a thousand Roman candles, Catherine wheels, serpents and rockets of all manner of brilliant colours, setting them on fire all at once and walking and waltzing across his rope again in a blinding blaze of glory that lit up the garden and the people's faces like a great conflagration at midnight.

The dance had begun, and we adjourned to the temple. Within it was a drinking saloon; and all around it was a broad circular platform for the dancers. I backed up against the wall of the temple, and waited. Twenty sets formed, the music struck up, and then—I placed my hands before my face for very shame. But I looked through my fingers. They were dancing the renowned 'Can-can.' A handsome girl in the set before me tripped forward lightly to meet the opposite gentleman—tripped back again, grasped her dresses vigorously on both sides with her hands, raised them pretty high, danced an extraordinary jig that had more activity and exposure about it than any jig I ever saw before, and then, drawing her clothes still higher, she advanced gaily to the centre and launched a vicious kick full at her *vis-à-vis*, that must infallibly have removed his nose if he had been seven feet high. It was a mercy he was only six.

That is the *can-can*. The idea of it is to dance as wildly, as noisily, as furiously as you can; expose yourself as much as possible if you are a woman; and kick as high as you can, no matter which sex you belong to. There is no word of exaggeration in this. Any of the staid, respectable, aged people who were there that night can testify to the truth of that statement. There were a good many such people present. I suppose French

morality is not of that straight-laced description which is shocked at trifles.

I moved aside and took a general view of the *can-can*. Shouts, laughter, furious music, a bewildering chaos of darting and intermingling forms, stormy jerking and snatching of gay dresses, bobbing heads, flying arms, lightning-flashes of white-stockinged calves and dainty slippers in the air, and then a grand final rush, riot, a terrific hubbub and a wild stampede! Heavens! Nothing like it has been seen on earth since trembling Tam O'Shanter saw the devil and the witches at their orgies that stormy night in 'Alloway's auld haunted kirk.'

We visited the Louvre, at a time when we had no silk purchases in view, and looked at its miles of paintings by the old masters. Some of them were beautiful, but at the same time they carried such evidences about them of the cringing spirit of those great men that we found small pleasure in examining them. Their nauseous adulation of princely patrons was more prominent to me and chained my attention more surely than the charms of colour and expression which are claimed to be in the pictures. Gratitude for kindnesses is well, but it seems to me that some of those artists carried it so far that it ceased to be gratitude, and became worship. If there is a plausible excuse for the worship of men, then by all means let us forgive Rubens and his brethren.

But I will drop the subject, lest I say something about the old masters that might as well be left unsaid.

Of course we drove in the *Bois de Boulogne*, that limitless park, with its forests, its lakes, its cascades, and its broad avenues. There were thousands upon thousands of vehicles abroad, and the scene was full of life and gaiety. There were very common hacks, with father and mother and all the children in them; conspicuous little open carriages with celebrated ladies of questionable reputation in them; there were Dukes and Duchesses abroad, with gorgeous footmen perched behind, and equally gorgeous outriders perched on each of the six horses; there were blue and silver, and green and gold, and pink and black, and all sorts and descriptions of stunning and startling liveries out, and I almost yearned to be a flunkey myself, for the sake of the fine clothes.

But presently the Emperor came along and he outshone them all. He was preceded by a bodyguard of

gentlemen on horseback in showy uniforms, his carriage-horses (there appeared to be somewhere in the remote neighbourhood of a thousand of them), were bestridden by gallant looking fellows, also in stylish uniforms, and after the carriage followed another detachment of bodyguards. Everybody got out of the way; everybody bowed to the Emperor and his friend the Sultan, and they went by on a swinging trot and disappeared.

I will not describe the *Bois de Boulogne*. I cannot do it. It is simply a beautiful, cultivated, endless, wonderful wilderness. It is an enchanting place. It is in Paris, now, one may say, but a crumbling old cross in one portion of it reminds one that it was not always so. The cross marks the spot where a celebrated troubadour was waylaid and murdered in the fourteenth century. It was in this park that that fellow with an unpronounceable name made the attempt upon the Russian Czar's life last spring with a pistol. The bullet struck a tree. Ferguson showed us the place. Now in America that interesting tree would be chopped down or forgotten within the next five years, but it will be treasured here. The guides will point it out to visitors for the next eight hundred years, and when it decays and falls down they will put up another there and go on with the same old story just the same.

CHAPTER XV

ONE of our pleasantest visits was to Père la Chaise, the national burying-ground of France, the honoured resting-place of some of her greatest and best children, the last home of scores of illustrious men and women who were born to no titles, but achieved fame by their own energy and their own genius. It is a solemn city of winding streets, and of miniature marble temples and mansions of the dead gleaming white from out a wilderness of foliage and fresh flowers. Not every city is so well peopled as this, or has so ample an area within its walls. Few palaces exist in any city, that are so exquisite in design, so rich in art, so costly in material, so graceful, so beautiful.

We had stood in the ancient church of St Denis, where the marble effigies of thirty generations of kings and

queens lay stretched at length upon the tombs, and the sensations invoked were startling and novel; the curious armour, the obsolete costumes, the placid faces, the hands placed palm to palm in eloquent supplication—it was a vision of gray antiquity. It seemed curious enough to be standing face to face, as it were, with old Dagobert I., and Clovis and Charlemagne, those vague, colossal heroes, those shadows, those myths of a thousand years ago! I touched their dust-covered faces with my finger, but Dagobert was deader than the sixteen centuries that have passed over him, Clovis slept well after his labour for Christ, and old Charlemagne went on dreaming of his paladins, of bloody Roncesvalles, and gave no heed to me.

The great names of Père la Chaise impress one, too, but differently. There the suggestion brought constantly to his mind is, that this place is sacred to a nobler royalty,—the royalty of heart and brain. Every faculty of mind, every noble trait of human nature, every high occupation which men engage in seems represented by a famous name. The effect is a curious medley. Davoust and Massena, who wrought in many a battle-tragedy, are here, and so also is Rachel, of equal renown in mimic tragedy on the stage. The Abbé Sicard sleeps here—the first great teacher of the deaf and dumb—a man whose heart went out to every unfortunate, and whose life was given to kindly offices in their services; and not far off, in repose and peace at last, lies Marshal Ney, whose stormy spirit knew no music like the bugle call to arms. The man who originated public gas-lighting, and that other benefactor who introduced the cultivation of the potato and thus blessed millions of his starving countrymen, lie with the Prince of Masserano, and with exiled queens and princes of farther India. Gay-Lussac the chemist, Laplace the astronomer, Larrey the surgeon, de Séze the advocate, are here, and with them are Talma, Bellini, Rubini; de Balzac, Beaumarchis, Beranger; Molière, and Lafontaine, and scores of other men whose names and whose worthy labours are as familiar in the remote by-places of civilisation as are the historic deeds of the kings and princes that sleep in the marble vaults of St Denis.

But among the thousands and thousands of tombs in Père la Chaise, there is one that no man, no woman,

no youth of either sex, ever passes by without stopping to examine. Every visitor has a sort of indistinct idea of the history of its dead, and comprehends that homage is due there, but not one in twenty thousand clearly remembers the story of that tomb and its romantic occupants. This is the grave of Abélard and Héloïse—a grave which has been more revered, more widely known, more written and sung about and wept over, for seven hundred years, than any other in Christendom, save only that of the Saviour. All visitors linger pensively about it; all young people capture and carry away keepsakes and mementoes of it; all Parisian youths and maidens who are disappointed in love come there to bail out when they are full of tears; yea, many stricken lovers make pilgrimages to this shrine from distant provinces to weep and wail and ‘grit’ their teeth over their heavy sorrows, and to purchase the sympathies of the chastened spirits of that tomb with offerings of immortelles and budding flowers.

Go when you will, you find somebody snuffling over that tomb. Go when you will, you find it furnished with those bouquets and immortelles. Go when you will, you find a gravel-train from Marseilles arriving to supply the deficiencies caused by memento-cabbaging vandals whose affections have miscarried.

Yet who really knows the story of Abélard and Héloïse? Precious few people. The names are perfectly familiar to everybody, and that is about all. With infinite pains I have acquired a knowledge of that history, and I propose to narrate it here, partly for the honest information of the public and partly to show that public that they have been wasting a good deal of marketable sentiment very unnecessarily.

STORY OF ABÉLARD AND HÉLOÏSE.

Héloïse was born seven hundred and sixty-six years ago. She may have had parents. There is no telling. She lived with her uncle Fulbert, a canon of the cathedral of Paris. I do not know what a canon of a cathedral is, but that is what he was. He was nothing more than a sort of a mountain howitzer, likely, because they had no heavy artillery in those days. Suffice it, then, that Héloïse lived with her uncle the howitzer, and was happy.

—She spent the most of her childhood in the convent of Argenteuil—never heard of Argenteuil before, but suppose there was really such a place. She then returned to her uncle, the old gun, or son of a gun, as the case may be, and he taught her to write and speak Latin, which was the language of literature and polite society at that period.

Just at this time, Pierre Abélard, who had already made himself widely famous as a rhetorician, came to found a school of rhetoric in Paris. The originality of his principles, his eloquence, and his great physical strength and beauty created a profound sensation. He saw Héloïse, and was captivated by her blooming youth, her beauty, and her charming disposition. He wrote to her; she answered. He wrote again, she answered again. He was now in love. He longed to know her—to speak to her face to face.

His school was near Fulbert's house. He asked Fulbert to allow him to call. The good old swivel saw here a rare opportunity: his niece, whom he so much loved, would absorb knowledge from this man, and it would not cost him a cent. Such was Fulbert—penurious.

Fulbert's first name is not mentioned by any author, which is unfortunate. However, George W. Fulbert will answer for him as well as any other. We will let him go at that. He asked Abélard to teach her.

Abélard was glad enough of the opportunity. He came often and stayed long. A letter of his shows in its very first sentence that he came under that friendly roof, like a cold-hearted villain as he was, with the deliberate intention of debauching a confiding, innocent girl. This is the letter:—

'I cannot cease to be astonished at the simplicity of Fulbert; I was as much surprised as if he had placed a lamb in the power of a hungry wolf. Héloïse and I, under pretext of study, gave ourselves up wholly to love, and the solitude that love seeks our studies procured for us. Books were open before us, but we spoke oftener of love than philosophy, and kisses came more readily from our lips than words.'

And so, exulting over an honourable confidence which to his degrading instinct was a ludicrous 'simplicity,' this unmanly Abélard seduced the niece of the man whose guest he was. Paris found it out. Fulbert was

told of it—told often—but refused to believe it. He could not comprehend how a man could be so depraved as to use the sacred protection and security of hospitality as a means for the commission of such a crime as that. But when he heard the rowdies in the street singing the love-songs of Abélard to Héloïse, the case was too plain—love-songs come not properly within the teachings of rhetoric and philosophy.

He drove Abélard from his house. Abélard returned secretly and carried Héloïse away to Palais, in Brittany, his native country. Here, shortly afterward, she bore a son, who, from his rare beauty, was surnamed Astrolabe—William G. The girl's flight enraged Fulbert, and he longed for vengeance, but feared to strike lest retaliation visit Héloïse—for he still loved her tenderly. At length Abélard offered to marry Héloïse—but on a shameful condition: that the marriage should be kept secret from the world, to the end that (while her good name remained a wreck, as before) his priestly reputation might be kept untarnished. It was like that miscreant. Fulbert saw his opportunity and consented. He would see the parties married, and then violate the confidence of the man who had taught him that trick; he would divulge the secret and so remove somewhat the obloquy that attached to his niece's fame. But the niece suspected his scheme. She refused the marriage, at first; she said Fulbert would betray the secret to save her, and besides, she did not wish to drag down a lover who was so gifted, so honoured by the world, and who had such a splendid career before him. It was noble, self-sacrificing love, and characteristic of the pure-souled Héloïse, but it was not good sense.

But she was overruled, and the private marriage took place. Now for Fulbert! The heart so wounded should be healed at last; the proud spirit so tortured should find rest again; the humbled head should be lifted up once more. He proclaimed the marriage in the high places of the city, and rejoiced that dishonour had departed from his house! But lo! Abélard denied the marriage! Héloïse denied it! The people, knowing the former circumstances, might have believed Fulbert, had only Abélard denied it, but when the person chiefly interested—the girl herself—denied it, they laughed despairing Fulbert to scorn.

The poor canon of the cathedral of Paris was spiked again. The last hope of repairing the wrong that had been done his house was gone. What next? Human nature suggested revenge. He compassed it. The historian says :—

‘Ruffians, hired by Fulbert, fell upon Abélard by night, and inflicted upon him a terrible and nameless mutilation.’

I am seeking the last resting-place of those ‘ruffians.’ When I find it I shall shed some tears on it, and stack up some bouquets and immortelles, and cart away from it some gravel whereby to remember that howsoever blotted by crime their lives may have been, these ruffians did one just deed, at any rate, albeit it was not warranted by the strict letter of the law.

Héloïse entered a convent and gave good-bye to the world and its pleasures for all time. For twelve years she never heard of Abélard—never even heard his name mentioned. She had become prioress of Argenteuil, and led a life of complete seclusion. She happened one day to see a letter written by him, in which he narrated his own history. She cried over it, and wrote him. He answered, addressing her as his ‘sister in Christ.’ They continued to correspond, she in the unweighed language of unwavering affection, he in the chilly phraseology of the polished rhetorician. She poured out her heart in passionate, disjointed sentences; he replied with finished essays, divided deliberately into heads and sub-heads, premises and argument. She showered upon him the tenderest epithets that love could devise, he addressed her from the North Pole of his frozen heart as the ‘Spouse of Christ!’ The abandoned villain!

On account of her too easy government of her nuns, some disreputable irregularities were discovered among them, and the Abbot of St Denis broke up her establishment. Abélard was the official head of the monastery of St Gildas de Ruys, at that time, and when he heard of her homeless condition a sentiment of pity was aroused in his breast (it is a wonder the unfamiliar emotion did not blow his head off), and he placed her and her troop in the little oratory of the Paraclete, a religious establishment which he had founded. She had many privations and sufferings to undergo at first, but her worth and her gentle disposition won influential friends for her, and she

built up a wealthy and flourishing nunnery. She became a great favourite with the heads of the church, and also the people, though she seldom appeared in public. She rapidly advanced in esteem, in good report and in usefulness, and Abélard as rapidly lost ground. The Pope so honoured her that he made her the head of her order. Abélard, a man of splendid talents, and ranking as the first debater of his time, became timid, irresolute, and distrustful of his powers. He only needed a great misfortune to topple him from the high position he held in the world of intellectual excellence, and it came. Urged by kings and princes to meet the subtle St Bernard in debate and crush him, he stood up in the presence of a royal and illustrious assemblage, and when his antagonist had finished he looked about him, and stammered a commencement; but his courage failed him, the cunning of his tongue was gone: with his speech unspoken, he trembled and sat down, a disgraced and vanquished champion.

He died a nobody, and was buried at Cluny, A.D. 1144. They removed his body to the Paraclete afterward, and when Héloïse died, twenty years later, they buried her with him, in accordance with her last wish. He died at the ripe age of 64, and she at 63. After the bodies had remained entombed three hundred years, they were removed once more. They were removed again in 1800, and finally, seventeen years afterward, they were taken up and transferred to Père la Chaise, where they still remain in peace and quiet until it comes time for them to get up and move again.

History is silent concerning the last acts of the mountain howitzer. Let the world say what it will about him, I, at least, shall always respect the memory and sorrow for the abused trust, and the broken heart, and the troubled spirit of the old smooth-bore. Rest and repose be his!

Such is the story of Abélard and Héloïse. Such is the history that Lamartine has shed such cataracts of tears over. But that man never could come within the influence of a subject in the least pathetic without overflowing his banks. He ought to be damned—or leveed, I should more properly say. Such is the history—not as it is usually told, but as it is when stripped of the nauseous sentimentality that would enshrine for our

loving worship a dastardly seducer like Pierre Abélard. I have not a word to say against the misused, faithful girl, and would not withhold from her grave a single one of those simple tributes which blighted youths and maidens offer to her memory, but I am sorry enough that I have not time and opportunity to write four or five volumes of my opinion of her friend the founder of the Parachute, or the Paraclete, or whatever it was.

In Paris we often saw in shop windows the sign, '*English Spoken Here*,' just as one sees in the windows at home the sign, '*Ici on parle française*.' We always invaded these places at once—and invariably received the information, framed in faultless French, that the clerk who did the English for the establishment had just gone to dinner and would be back in an hour—would Monsieur buy something? We wondered why those parties happened to take their dinners at such erratic and extraordinary hours, for we never called at a time when an exemplary Christian would be in the least likely to be abroad on such an errand. The truth was, it was a base fraud—a snare to trap the unwary—chaff to catch fledglings with. They had no English-murdering clerk. They trusted to the sign to inveigle foreigners into their lairs, and trusted to their own blandishments to keep them there till they bought something.

We ferreted out another French imposition—a frequent sign to this effect: 'ALL MANNER OF AMERICAN DRINKS ARTISTICALLY PREPARED HERE.' We procured the services of a gentleman experienced in the nomenclature of the American bar, and moved upon the works of one of these impostors. A bowing, aproned Frenchman skipped forward and said:—

'Que voulez les messieurs?' I do not know what *Que voulez les messieurs* means, but such was his remark.

Our General said, 'We will take a whisky-straight.'

[A stare from the Frenchman.]

'Well, if you don't know what that is, give us a champagne cock-tail.'

[A stare and a shrug.]

'Well, then, give us a sherry cobbler.'

The Frenchman was checkmated. This was all Greek to him.

'Give us a brandy smash!'

The Frenchman began to back away, suspicious of

the ominous vigour of the last order—began to back away, shrugging his shoulders and spreading his hands apologetically.

The General followed him up and gained a complete victory. The uneducated foreigner could not even furnish a Santa Cruz Punch, an Eye-Opener, a Stone-Fence, or an Earthquake. It was plain that he was a wicked impostor.

Enough of Paris for the present. We have done our whole duty by it. We have seen the Tuileries, the Napoleon Column, the Madeleine, that wonder of wonders the tomb of Napoleon, all the great churches and museums, libraries, imperial palaces, and sculpture and picture galleries, the Pantheon, *Jardin des Plantes*, the opera, the circus, the Legislative Body, the billiard-rooms, the barbers, the *grisettes*—

Ah, the *grisettes*! I had almost forgotten. They are another romantic fraud. They were (if you let the books of travel tell it,) always so beautiful—so neat and trim, so graceful—so naive and trusting—so gentle, so winning—so faithful to their shop duties, so irresistible to buyers in their prattling importunity—so devoted to their poverty-stricken students of the Latin Quarter—so light-hearted and happy on their Sunday picnics in the suburbs—and oh, so charmingly, so delightfully immoral! Stuff! For three or four days I was constantly saying; 'Quick, Ferguson! is that a *grisette*?'

And he always said 'No.'

He comprehended, at last, that I wanted to see a *grisette*. Then he showed me dozens of them. They were like nearly all the Frenchwomen I ever saw—homely. They had large hands, large feet, large mouths; they had pug noses as a general thing, and moustaches that not even good breeding could overlook; they combed their hair straight back without parting; they were ill shaped, they were not winning, they were not graceful; I knew by their looks that they ate garlic and onions; and lastly and finally, to my thinking it would be base flattery to call them immoral.

Around thee, wench! I sorrow for the vagabond student of the Latin Quarter now, even more than formerly I envied him. Thus topples to earth another idol of my infancy.

We have seen everything, and to-morrow we go to

Versailles. We shall see Paris only for a little while as we come back to take up our line of march for the ship, and so I may as well bid the beautiful city a regretful farewell. We shall travel many thousands of miles after we leave here, and visit many great cities, but we shall find none so enchanting as this.

Some of our party have gone to England, intending to take a roundabout course and rejoin the vessel at Leghorn or Naples, several weeks hence. We came near going to Geneva, but have concluded to return to Marseilles and go up through Italy from Genoa.

I will conclude this chapter with a remark that I am sincerely proud to be able to make—and glad, as well, that my comrades cordially endorse it, to wit: by far the handsomest women we have seen in France were born and reared in America.

I feel, now, like a man who has redeemed a failing reputation and shed lustre upon a dimmed escutcheon, by a single just deed done at the eleventh hour.

Let the curtain fall, to slow music.

CHAPTER XVI

VERSAILLES! It is wonderfully beautiful! You gaze, and stare, and try to understand that it is real, that it is on the earth, that it is not the Garden of Eden—but your brain grows giddy, stupefied by the world of beauty around you, and you half believe you are the dupe of an exquisite dream. The scene thrills one like military music! A noble palace, stretching its ornamental front block upon block away, till it seems that it would never end; a grand promenade before it, whereon the armies of an empire might parade, all about it rainbows of flowers, and colossal statues that were almost numberless, and yet seem only scattered over the ample space; broad flights of stone steps leading down from the promenade to lower grounds of the park—stairways that whole regiments might stand to arms upon and have room to spare; vast fountains whose great bronze effigies discharged rivers of sparkling water into the air and mingled a hundred curving jets together in forms of matchless beauty; wide grass-carpeted avenues that branched hither and thither in every direction and wandered to seemingly

interminable distances, walled all the day on either side with compact ranks of leafy trees whose branches met above and formed arches as faultless and as symmetrical as ever were carved in stone; and here and there were glimpses of silvan lakes with miniature ships glassed in their surfaces. And everywhere—on the palace steps, and the great promenade, around the fountains, among the trees, and far under the arches of the endless avenues, hundreds and hundreds of people in gay costumes walked or ran or danced, and gave to the fairy picture the life and animation which was all of perfection it could have lacked.

It was worth a pilgrimage to see. Everything is on so gigantic a scale. Nothing is small—nothing is cheap. The statues are all large; the palace is grand; the park covers a fair-sized county; the avenues are interminable. All the distances and all the dimensions about Versailles are vast. I used to think the pictures exaggerated these distances and these dimensions beyond all reason, and that they made Versailles more beautiful than it was possible for any place in the world to be. I know now that the pictures never came up to the subject in any respect, and that no painter could represent Versailles on canvas as beautiful as it is in reality. I used to abuse Louis XIV. for spending two hundred millions of dollars in creating this marvellous park, when bread was so scarce with some of his subjects; but I have forgiven him now. He took a tract of land sixty miles in circumference and set to work to make this park and build this palace and a road to it from Paris. He kept 36,000 men employed daily on it, and the labour was so unhealthy that they used to die and be hauled off by cart-loads every night. The wife of a nobleman of the time speaks of this as an '*inconvenience*,' but naively remarks that 'it does not seem worthy of attention in the happy state of tranquillity we now enjoy.'

I always thought ill of people at home, who trimmed their shrubbery into pyramids, and squares, and spires, and all manner of unnatural shapes, and when I saw the same thing being practised in this great park I began to feel dissatisfied. But I soon saw the idea of the thing and the wisdom of it. They seek the *general* effect. We distort a dozen sickly trees into unaccustomed shapes in a little yard no bigger than a dining-room, and then surely they look absurd enough. But here they take

two hundred thousand tall forest trees and set them in a double row; allow no sign of leaf or branch to grow on the trunk lower down than six feet above the ground; from that point the boughs begin to project, and very gradually they extend outward farther and farther till they meet overhead, and a faultless tunnel of foliage is formed. The arch is mathematically precise. The effect is then very fine. They make trees take fifty different shapes, and so these quaint effects are infinitely varied and picturesque. The trees in no two avenues are shaped alike, and consequently the eye is not fatigued with anything in the nature of monotonous uniformity. I will drop this subject now, leaving it to others to determine how these people manage to make endless ranks of lofty forest trees grow to just a certain thickness of trunk (say a foot and two-thirds;) how they make them spring to precisely the same height for miles; how they make them grow so close together; how they compel one huge limb to spring from the same identical spot on each tree and form the main sweep of the arch; and how all these things are kept exactly in the same condition, and in the exquisite shapeliness and symmetry month after month and year after year—for I have tried to reason out the problem and have failed.

We walked through the great wall of sculpture and the one hundred and fifty galleries of paintings in the palace of Versailles, and felt that to be in such a place was useless unless one had a whole year at his disposal. These pictures are all battle-scenes, and only one solitary little canvas among them all treats of anything but great French victories. We wandered, also, through the Grand Trianon and the Petit Trianon, those monuments of royal prodigality, and with histories so mournful—filled, as it is, with souvenirs of Napoleon the First and three dead inges and as many queens.

From sumptuous Versailles, with its palaces, its statues, its gardens and its fountains, we journeyed back to Paris and sought its antipodes—the Faubourg St Antoine. Little, narrow streets; dirty children blockading them; greasy, slovenly women capturing and spanking them; filthy dens on first floors, with rag stores in them (the heaviest business in the Faubourg is the chiffonier's); other filthy dens where whole suits of second and third-hand clothing are sold at prices that would ruin any proprietor

who did not steal his stock; still other filthy dens where they sold groceries—sold them by the half-pennyworth—five dollars would buy the man out, good-will and all. Up these little crooked streets they will murder a man for seven dollars and dump the body in the Seine. And up some other of these streets—most of them, I should say—live lorettes.

All through this Faubourg St Antoine, misery, poverty, vice, and crime go hand in hand, and the evidences of it stare one in the face from every side. Here the people live who begin the revolutions. Whenever there is anything of that kind to be done, they are always ready. They take as much genuine pleasure in building a barricade as they do in cutting a throat or shoving a friend into the Seine. It is these savage-looking ruffians who storm the splendid halls of the Tuileries, occasionally, and swarm into Versailles when a king is to be called to account.

But they will build no more barricades, they will break no more soldiers' heads with paving-stones. Louis Napoleon has taken care of all that. He is annihilating the crooked streets, and building in their stead noble boulevards as straight as an arrow—avenues which a cannon ball could traverse from end to end without meeting an obstruction more irresistible than the flesh and bones of men—boulevards whose stately edifices will never afford refuges and plotting-places for starving, discontented revolution-breeders. Five of these great thoroughfares radiate from one ample centre—a centre which is exceedingly well adapted to the accommodation of heavy artillery. The mobs used to riot there, but they must seek another rallying-place in future. And this ingenious Napoleon paves the streets of his great cities with a smooth, compact composition of asphaltum and sand. No more barricades of flag-stones—no more assaulting his majesty's troops with cobbles. I cannot feel friendly toward my quondam fellow-American, Napoleon III., especially at this time,¹ when in fancy I see his credulous victim, Maximilian, lying stark and stiff in Mexico, and his maniac widow watching eagerly from her French asylum for the form that will never come—but I do admire his nerve, his calm self-reliance, his shrewd good sense.

¹ July, 1867.

CHAPTER XVII

WE had a pleasant journey of it seaward again. We found that for the three past nights our ship had been in a state of war. The first night the sailors of a British ship, being happy with grog, came down on the pier and challenged our sailors to a free fight. They accepted with alacrity, repaired to the pier and gained—their share of a drawn battle. Several bruised and bloody members of both parties were carried off by the police, and imprisoned until the following morning. The next night the British boys came again to renew the fight, but our men had had strict orders to remain on board and out of sight. They did so, and the besieging party grew noisy, and more and more abusive as the fact became apparent (to them), that our men were afraid to come out. They went away, finally, with a closing burst of ridicule and offensive epithets. The third night they came again, and were more obstreperous than ever. They swaggered up and down the almost deserted pier, and hurled curses, obscenity and stinging sarcasms at our crew. It was more than human nature could bear. The executive officer ordered our men ashore—with instructions not to fight. They charged the British and gained a brilliant victory. I probably would not have mentioned this war had it ended differently. But I travel to learn, and I still remember that they picture no French defeats in the battle-galleries of Versailles.

It was like home to us to step on board the comfortable ship again, and smoke and lounge about her breezy decks. And yet it was not altogether like home, either, because so many members of the family were away. We missed some pleasant faces which we would rather have found at dinner, and at night there were gaps in the euchre-parties which could not be satisfactorily filled. 'Moult.' was in England, Jack in Switzerland, Charley in Spain. Blucher was gone, none could tell where. But we were at sea again, and we had the stars and the ocean to look at, and plenty of room to meditate in.

In due time the shores of Italy were sighted, and as we stood gazing from the decks early in the bright summer morning, the stately city of Genoa rose up out of the

sea and flung back the sunlight from her hundred palaces.

Here we rest, for the present—or rather, here we have been trying to rest, for some little time, but we run about too much to accomplish a great deal in that line.

I would like to remain here. I had rather not go any farther. There may be prettier women in Europe, but I doubt it. The population of Genoa is 120,000; two-thirds of these are women, I think, and at least two-thirds of the women are beautiful. They are as dressy, and as tasteful and as graceful as they could possibly be without being angels. However, angels are not very dressy, I believe. At least the angels in pictures are not—they wear nothing but wings. But these Genoese women do look so charming. Most of the young demoiselles are robed in a cloud of white from head to foot, though many trick themselves out more elaborately. Nine-tenths of them wear nothing on their heads but a filmy sort of veil, which falls down their backs like a white mist. They are very fair, and many of them have blue eyes, but black and dreamy dark brown ones are met with oftenest.

The ladies and gentlemen of Genoa have a pleasant fashion of promenading in a large park on the top of a hill in the centre of the city, from six till nine in the evening, and then eating ices in a neighbouring garden an hour or two longer. We went to the park on Sunday evening. Two thousand persons were present, chiefly young ladies and gentlemen. The gentlemen were dressed in the very latest Paris fashions and the robes of the ladies glinted among the trees like so many snow-flakes. The multitude moved round and round the park in a great procession. Then bands played, and so did the fountains; the moon and the gas lamps lit up the scene, and altogether it was a brilliant and an animated picture. I scanned every female face that passed, and it seemed to me that all were handsome. I never saw such a freshet of loveliness before. I do not see how a man of only ordinary decision of character could marry here, because, before he could get his mind made up he would fall in love with somebody else.

'The Superb' and the 'City of Palaces' are names which Genoa has held for centuries. She is full of palaces, certainly, and the palaces are sumptuous inside, but they are very rusty without, and make no pretensions to

architectural magnificence. 'Genoa, the Superb,' would be a felicitous title if it referred to the women.

We have visited several of the palaces—immense thick-walled piles, with great stone staircases, tessellated marble pavements on the floors (sometimes they make a mosaic work, of intricate designs, wrought in pebbles, or little fragments of marble laid in cement), and grand *salons* hung with pictures by Rubens, Guido, Titian, Paul Veronese, and so on, and portraits of heads of the family, in plumed helmets and gallant coats of mail, and patrician ladies, in stunning costumes of centuries ago. But, of course, the folks were all out in the country for the summer, and might not have known enough to ask us to dinner if they had been at home, and so all the grand empty *salons*, with their resounding pavements, their grim pictures of dead ancestors, and tattered banners with the dust of bygone centuries upon them, seemed to brood solemnly of death and the grave, and our spirits ebbed away, and our cheerfulness passed from us. We never went up to the eleventh story. We always began to suspect ghosts. There was always an undertaker-looking servant along, too, who handed us a programme, pointed to the picture that began the list of the *salon* he was in, and then stood stiff and stark and unsmiling in his petrified livery till we were ready to move on to the next chamber, whereupon he marched sadly ahead and took up another malignantly respectful position as before. I wasted so much time praying that the roof would fall in on these dispiriting flunkys that I had but little left to bestow upon palaces and pictures.

And besides, as in Paris, we had a guide. Perdition catch all the guides. This one said he was the most gifted linguist in Genoa, as far as English was concerned, and that only two persons in the city beside himself could talk the language at all. He showed us the birthplace of Christopher Columbus, and after we had reflected in silent awe before it for fifteen minutes, he said it was not the birthplace of Columbus, but of Columbus's grandmother! When we demanded an explanation of his conduct he only shrugged his shoulders and answered in barbarous Italian. I shall speak further of this guide in a future chapter. All the information we got out of him we shall be able to carry along with us, I think.

I have not been to church so often in a long time as in

the last few weeks. The people in these old lands seem to make churches their specialty. Especially does this seem to be the case with the citizens of Genoa. I think there is a church every three or four hundred yards all over town. The streets are sprinkled from end to end with shovel-hatted, long robed, well-fed priests, and the church bells by dozens are pealing all the day long, nearly. Every now and then one comes across a friar of orders gray, with shaven head, long, coarse robe, rope girdle and beads, and with feet cased in sandals or entirely bare. These worthies suffer in the flesh, and do penance all their lives, I suppose, but they look like consummate famine-breeders. They are all fat and serene.

The old Cathedral of San Lorenzo is about as notable a building as we have found in Genoa. It is vast, and has colonnades of noble pillars, and a great organ, and the customary pomp of gilded mouldings, pictures, frescoed ceilings, and so forth. I cannot describe it, of course—it would require a good many pages to do that. But it is a curious place. They said that half of it—from the front door half way down to the altar—was a Jewish Synagogue before the Saviour was born, and that no alteration had been made in it since that time. We doubted the statement, but did it reluctantly. We would much rather have believed it. The place looked in too perfect repair to be so ancient.

The main point of interest about the Cathedral is the little Chapel of St John the Baptist. They only allow women to enter it on one day in the year, on account of the animosity they still cherish against the sex because of the murder of the Saint, to gratify a caprice of Herodias. In this Chapel is a marble chest, in which, they told us, were the ashes of St John; and around it was wound a chain which, they said, had confined him when he was in prison. We did not desire to disbelieve these statements, and yet we could not feel certain that they were correct—partly because we could have broken that chain, and so could St John, and partly because we had seen St John's ashes before, in another Church. We could not bring ourselves to think St John had two sets of ashes.

They also showed us a portrait of the Madonna which was painted by St Luke, and it did not look half as old and smoky as some of the pictures by Rubens. We could not help admiring the Apostle's modesty in

never once mentioning in his writings that he could paint.

But isn't this relic matter a little overdone? We find a piece of the true cross in every old church we go into, and some of the nails that held it together. I would not like to be positive, but I think we have seen as much as a keg of these nails. Then there is the crown of thorns; they have part of one in Sainte Chapelle, in Paris, and part of one, also, in Notre-Dame. And as for bones of St Denis, I feel certain we have seen enough of them to duplicate him, if necessary.

I only meant to write about the churches, but I keep wandering from the subject. I could say that the Church of the Annunciation is a wilderness of beautiful columns, of statues, gilded mouldings, and pictures almost countless, but that would give no one an entirely perfect idea of the thing, and so where is the use? One family built the whole edifice, and have got money left. There is where the mystery lies. We had an idea at first that only a mint could have survived the expense.

These people here live in the heaviest, highest, broadest, darkest, solidest houses one can imagine. Each one might 'laugh a siege to scorn.' A hundred feet front and a hundred high is about the style, and you go up three flights of stairs before you begin to come upon signs of occupancy. Everything is stone, and stone of the heaviest—floors, stairways, mantels, benches—everything. The walls are four to five feet thick. The streets generally are four or five to eight feet wide and as crooked as a corkscrew. You go along one of these gloomy cracks, and look up and behold the sky like a mere ribbon of light, far above your head, where the tops of the tall houses on either side of the street bend almost together. You feel as if you were at the bottom of some tremendous abyss, with all the world far above you. You wind in and out and here and there, in the most mysterious way, and have no more idea of the points of the compass than if you were a blind man. You can never persuade yourself that these are actually streets, and the frowning, dingy, monstrous houses dwellings, till you see one of these beautiful, prettily dressed women emerge from them—see her emerge from a dark, dreary-looking den that looks dungeon all over, from the ground away half-way up to heaven. And then you wonder that such

a charming moth could come from such a forbidding shell as that. The streets are wisely made narrow and the houses heavy and thick and stony, in order that the people may be cool in this roasting climate. And they are cool, and stay so. And while I think of it—the men wear hats and have very dark complexions, but the women wear no headgear but a flimsy veil like a gossamer's web, and yet are exceedingly fair as a general thing. Singular, isn't it?

The huge palaces of Genoa are each supposed to be occupied by one family, but they could accommodate a hundred, I should think. They are relics of the grandeur of Genoa's palmy days—the days when she was a great commercial and maritime power several centuries ago. These houses, solid marble palaces though they be, are in many cases of a dull pinkish colour, outside, and from pavement to eaves are pictured with Genoese battle-scenes, with monstrous Jupiters and Cupids and with familiar illustrations from Grecian mythology. Where the paint has yielded to age and exposure and is peeling off in flakes and patches, the effect is not happy. A noseless Cupid, or a Jupiter with an eye out, or a Venus with a fly-blister on her breast, are not attractive features in a picture. Some of these painted walls reminded me somewhat of the tall van, plastered with fanciful bills and posters, that follows the band-wagon of a circus about a country village. I have not read or heard that the outsides of the houses of any other European city are frescoed in this way.

I cannot conceive of such a thing as Genoa in ruins. Such massive arches, such ponderous substructions as support these towering broad-winged edifices, we have seldom seen before; and surely the great blocks of stone of which these edifices are built can never decay; walls that are as thick as an ordinary American doorway is high, cannot crumble.

The Republics of Genoa and Pisa were very powerful in the Middle Ages. Their ships filled the Mediterranean, and they carried on an extensive commerce with Constantinople and Syria. Their warehouses were the great distributing depots from whence the costly merchandise of the East was sent abroad over Europe. They were warlike little nations, and defied, in those days, governments that overshadow them now as mountains

overshadow molehills. The Saracens captured and pillaged Genoa nine hundred years ago, but during the following century Genoa and Pisa entered into an offensive and defensive alliance and besieged the Saracen colonies in Sardinia and the Balearic Islands with an obstinacy that maintained its pristine vigour and held to its purpose for forty long years. They were victorious at last, and divided their conquests equably among their great patrician families. Descendants of some of those proud families still inhabit the palaces of Genoa, and trace in their own features a resemblance to the grim knights whose portraits hang in their stately halls, and to pictured beauties with pouting lips and merry eyes whose originals have been dust and ashes for many a dead and forgotten century.

The hotel we live in belonged to one of those great orders of knights of the Cross in the times of the Crusades, and its mailed sentinels once kept watch and ward in its massive turrets and woke the echoes of these halls and corridors with their iron heels.

But Genoa's greatness has degenerated into an unostentatious commerce in velvets and silver filagree work. They say that each European town has its speciality. These filagree things are Genoa's speciality. Her smiths take silver ingots and work them up into all manner of graceful and beautiful forms. They make bunches of flowers, from flakes and wires of silver, that counterfeit the delicate creations the frost weaves upon a window pane; and we were shown a miniature silver temple whose fluted columns, whose Corinthian capitals and rich entablatures, whose spires, statues, bells, and ornate lavishness of sculpture were wrought in polished silver, and with such matchless art that every detail was a fascinating study, and the finished edifice a wonder of beauty.

We are ready to move again, though we are not really tired, yet, of the narrow passages of this old marble cave. Cave is a good word—when speaking of Genoa under the stars. When we have been prowling at midnight through the gloomy crevices they call streets, where no footfalls but ours were echoing, where only ourselves were abroad, and lights appeared only at long intervals and at a distance, and mysteriously disappeared again, and the houses at our elbows seemed to stretch

upward farther than ever toward the heavens, the memory of a cave I used to know at home was always in my mind, with its lofty passages, its silence and solitude, its shrouding gloom, its sepulchral echoes, its flitting lights, and more than all, its sudden revelations of branching crevices and corridors where we least expected them.

We are not tired of the endless processions of cheerful, chattering gossipers that throng these courts and streets all day long, either; nor of the coarse-robed monks; nor of the 'Asti' wines, which that old doctor (whom we call the Oracle), with customary felicity in the matter of getting everything wrong, mistermis 'nasty.' But we must go, nevertheless.

Our last sight was the cemetery (a burial-place intended to accommodate 60,000 bodies), and we shall continue to remember it after we shall have forgotten the palaces. It is a vast marble colonnaded corridor extending around a great unoccupied square of ground; its broad floor is marble, and on every slab is an inscription—for every slab covers a corpse. On either side, as one walks down the middle of the passage, are monuments, tombs, and sculptured figures that are exquisitely wrought and are full of grace and beauty. They are new, and snowy; every outline is perfect, every feature guiltless of mutilation, flaw or blemish; and therefore, to us these far-reaching ranks of bewitching forms are a hundredfold more lovely than the damaged and dingy statuary they have saved from the wreck of ancient art and set up in the galleries of Paris for the worship of the world.

Well provided with cigars and other necessities of life, we are now ready to take the cars for Milan.

CHAPTER XVIII

ALL day long we sped through a mountainous country whose peaks were bright with sunshine, whose hillsides were dotted with pretty villas sitting in the midst of gardens and shrubbery, and whose deep ravines were cool and shady, and looked ever so inviting from where we and the birds were winging our flight through the sultry upper air.

We had plenty of chilly tunnels wherein to check our

perspiration, though. We timed one of them. We were twenty minutes passing through it, going at the rate of thirty to thirty-five miles an hour.

Beyond Alessandria we passed the battlefield of Marengo.

Toward dusk we drew near Milan, and caught glimpses of the city and the blue mountain peaks beyond. But we were not caring for these things—they did not interest us in the least. We were in a fever of impatience; we were dying to see the renowned Cathedral! We watched—in this direction and that—all around—everywhere. We needed no one to point it out—we did not wish any one to point it out—we would recognise it, even in the desert of the great Sahara.

At last, a forest of graceful needles, shimmering in the amber sunlight, rose slowly above the pigmy house-tops, as one sometimes sees, in the far horizon, a gilded and pinnaced mass of cloud lift itself above the waste of waves, at sea—the Cathedral! We knew it in a moment.

Half of that night, and all of the next day, this architectural autocrat was our sole object of interest.

What a wonder it is! So grand, so solemn, so vast! And yet so delicate, so airy, so graceful! A very world of solid weight, and yet it seems in the soft moonlight only a fairy delusion of frost-work that might vanish with a breath! How sharply its pinnaced angles and its wilderness of spires were cut against the sky, and how richly their shadows fell upon its snowy roof! It was a vision!—a miracle!—an anthem sung in stone, a poem wrought in marble!

Howsoever you look at the great Cathedral, it is noble, it is beautiful! Wherever you stand in Milan, or within seven miles of Milan, it is visible—and when it is visible, no other object can chain your whole attention. Leave your eyes unfettered by your will but a single instant and they will surely turn to seek it. It is the first thing you look for when you rise in the morning, and the last your lingering gaze rests upon at night. Surely, it must be the princeliest creation that ever brain of man conceived.

At nine o'clock in the morning we went and stood before this marble colossus. The central one of its five great doors is bordered with a bas-relief of birds and fruits and beasts and insects, which have been so ingeniously

carved out of the marble that they seem like living creatures—and the figures are so numerous and the design so complex, that one might study it a week without exhausting its interest. On the great steeple—surmounting the myriad of spires—inside of the spires—over the doors, the windows—in nooks and corners—everywhere that a niche or a perch can be found about the enormous building, from summit to base, there is a marble statue, and every statue is a study in itself ! Raphael, Angelo, Canova—giants like these gave birth to the designs, and their own pupils carved them. Every face is eloquent with expression, and every attitude is full of grace. Away above, on the lofty roof, rank on rank of carved and fretted spires spring high in the air, and through their rich tracery one sees the sky beyond. In their midst the central steeple towers proudly up like the mainmast of some great Indianman among a fleet of coasters.

We wished to go aloft. The sacristan showed us a marble stairway (of course it was marble, and of the purest and whitest—there is no other stone, no brick, no wood, among its building materials), and told us to go up one hundred and eighty-two steps and stop till he came. It was not necessary to say stop—we should have done that anyhow. We were tired by the time we got there. This was the roof. Here, springing from its broad marble flagstones, were the long files of spires, looking very tall close at hand, but diminishing in the distance like the pipes of an organ. We could see, now, that the statue on the top of each was the size of a large man, though they all looked like dolls from the street. We could see, also, that from the inside of each and every one of these hollow spires, from sixteen to thirty-one beautiful marble statues looked out upon the world below.

From the eaves to the comb of the roof stretched in endless succession great curved marble beams, like the fore-and-aft braces of a steamboat, and along each beam from end to end stood up a row of richly carved flowers and fruits—each separate and distinct in kind, and over 15,000 species represented. At a little distance these rows seem to close together like the ties of a railroad track, and then the mingling together of the buds and blossoms of this marble garden forms a picture that is very charming to the eye.

We descended and entered. Within the church,

long rows of fluted columns, like huge monuments, divided the building into broad aisles, and on the figured pavement fell many a soft blush from the painted windows above. I know the church was very large, but I could not fully appreciate its great size until I noticed that the men standing far down by the altar looked like boys, and seemed to glide, rather than walk., We loitered about, gazing aloft at the monster windows all aglow with brilliantly coloured scenes in the lives of the Saviour and his followers. Some of these pictures are mosaics, and so artistically are their thousand particles of tinted glass or stone put together that the work has all the smoothness and finish of a painting. We counted sixty panes of glass in one window, and each pane was adorned with one of these master achievements of genius and patience.

Now we will descend into the crypt, under the grand altar of Milan Cathedral, and receive an impressive sermon from lips that have been silent and hands that have been gestureless for three hundred years.

The priest stopped in a small dungeon and held up his candle. This was the last resting place of a good man, a warm-hearted, unselfish man; a man whose whole life was given to succouring the poor, encouraging the faint-hearted, visiting the sick; in relieving distress, whenever and wherever he found it. His heart, his hand and his purse were always open. With his story in one's mind we can almost see his benignant countenance moving calmly among the haggard faces of Milan in the days when the plague swept the city, brave where all others were cowards, full of compassion where pity had been crushed out of all other breasts by the instinct of self-preservation gone mad with terror, cheering all, praying with all, helping all, with hand and brain and purse, at a time when parents forsook their children, the friends deserted the friend, and the brother turned away from the sister while her pleadings were still wailing in his ears.

This was good St Charles Borroméo, Bishop of Milan. The people idolised him; princes lavished uncounted treasures upon him. We stood in his tomb. Near by was the sarcophagus, lighted by the dripping candles. The walls were faced with bas-reliefs representing scenes in his life done in massive silver. The priest put on a short white laced garment over his black robe, crossed himself;

bowed reverently, and began to turn a windlass slowly. The sarcophagus separated in two parts, lengthwise, and the lower part sank down and disclosed a coffin of rock crystal as clear as the atmosphere. Within lay the body, robed in costly habiliments covered with gold embroidery and starred with scintillating gems. The decaying head was black with age, the dry skin was drawn tight to the bones, the eyes were gone, there was a hole in the temple and another in the cheek, and the skinny lips were parted as in a ghastly smile! Over this dreadful face, its dust and decay, and its mocking grin, hung a crown sown thick with flashing brilliants; and upon the breast lay crosses and croziers of solid gold that were splendid with emeralds and diamonds.

How poor, and cheap, and trivial these gew-gaws seemed in presence of the solemnity, the grandeur, the awful majesty of Death! Think of Milton, Shakespeare, Washington, standing before a reverent world tricked out in the glass beads, the brass ear-rings and tin trumpery of the savages of the plains!

Dead Bartoloméo preached his pregnant sermon, and its burden was: You that worship the vanities of earth—you that long for worldly honour, worldly wealth, worldly fame—behold their worth!

To us it seemed that so good a man, so kind a heart, so simple a nature, deserved rest and peace in the grave sacred from the intrusion of prying eyes, and believed that he himself would have preferred to have it so, but peradventure our wisdom was the fault in this regard.

As we came out upon the floor of the church again, another priest volunteered to show us the treasures of the church. What, more? The furniture of the narrow chamber of death we had just visited, weighed six millions of francs in ounces and carats alone, without a penny thrown into the account for the costly workmanship bestowed upon them! But we followed into a large room filled with tall wooden presses like wardrobes. He threw them open, and behold, the cargoes of 'crude bullion' of the assay offices of Nevada faded out of my memory. There were Virgins and bishops there, above their natural size, made of solid silver, each worth, by weight, from eight hundred thousand to two millions of francs, and bearing gemmed books in their hands worth eighty thousand; there were bas-reliefs that weighed six hundred pounds,

carved in solid silver; croziers and crosses, and candlesticks six and eight feet high, all of virgin gold, and brilliant with precious stones; and beside these were all manner of cups and vases, and such things, rich in proportion. It was an Aladdin's palace. The treasures here, by simple weight, without counting workmanship, were valued at fifty millions of francs! If I could get the custody of them for a while, I fear me the market price of silver bishops would advance shortly, on account of their exceeding scarcity in the Cathedral of Milan.

The priests showed us two of St Paul's fingers, and one of St Peter's; a bone of Judas Iscariot (it was black), and also bones of all the other disciples; a handkerchief in which the Saviour had left the impression of his face. Among the most precious of the relics were a stone from the Holy Sepulchre, part of the crown of thorns (they have a whole one at Notre-Dame), a fragment of the purple robe worn by the Saviour, a nail from the Cross, and a picture of the Virgin and Child painted by the veritable hand of St Luke. This is the second of St Luke's virgins we have seen. Once a year all these holy relics are carried in procession through the streets of Milan.

I like to revel in the driest details of the great cathedral. The building is five hundred feet long by one hundred and eighty wide, and the principal steeple is in the neighbourhood of four hundred feet high. It has 7148 marble statues, and will have upwards of three thousand more when it is finished. In addition, it has one thousand five hundred bas-reliefs. It has one hundred and thirty-six spires—twenty-one more are to be added. Each spire is surmounted by a statue six and a half feet high. Everything about the church is marble, and all from the same quarry; it was bequeathed to the Archbishopric for this purpose centuries ago. So nothing but the mere workmanship costs; still that is expensive—the bill foots up six hundred and eighty-four millions of francs, thus far (considerably over a hundred millions of dollars), and it is estimated that it will take a hundred and twenty years yet to finish the cathedral. It looks complete, but it is far from being so. We saw a new statue put in its niche yesterday, alongside of one which had been standing these four hundred years, they said. There are four staircases leading up to the main steeple, each of which cost a hundred thousand dollars, with the four

hundred and eight statues which adorn them. Marco Compioni was the architect who designed the wonderful structure more than five hundred years ago, and it took him forty-six years to work out the plan and get it ready to hand over to the builders. He is dead now. The building was begun a little less than five hundred years ago, and the third generation hence will not see it complete.

The building looks best by moonlight, because the older portions of it, being stained with age, contrast unpleasantly with the newer and whiter portions. It seems somewhat too broad for its height, but maybe familiarity with it might dissipate this impression.

They say that the Cathedral of Milan is second only to St Peter's at Rome. I cannot understand how it can be second to anything made by human hands.

We bid it good-bye, now—possibly for all time. How surely, in some future day, when the memory of it shall have lost its vividness, shall we half believe we have seen it in a wonderful dream, but never with waking eyes!

CHAPTER XIX

'Do you wis zo haut can be?'

That was what the guide asked, when we were looking up at the bronze horses on the Arch of Peace. It meant, do you wish to go up there? I give it as a specimen of guide-English. These are the people that make life a burden to the tourist. Their tongues are never still. They talk for ever and for ever, and that is the kind of billingsgate they use. Inspiration itself could hardly comprehend them. If they would only show you a masterpiece of art, or a venerable tomb, or a prison-house, or a battle-field, hallowed by touching memories or historical reminiscences, or grand traditions, and then step aside and hold still for ten minutes and let you think, it would not be so bad. But they interrupt every dream, every pleasant train of thought, with their tiresome cackling. Sometimes when I have been standing before some cherished old idol of mine that I remembered years and years ago in pictures in the geography at school, I have thought I would give a whole world if the human parrot at my side would suddenly perish where he stood and leave me to gaze and ponder, and worship.

No, we did not 'wis zo haut can be.' We wished to go to La Scala, the largest theatre in the world, I think they call it. We did so. It was a large place. Seven separate and distinct masses of humanity—six great circles and a monster parquette.

We wished to go to the Ambrosian Library, and we did that also. We saw a manuscript of Virgil, with annotations in the handwriting of Petrarch, the gentleman who loved another man's Laura, and lavished upon her all through life a love which was a clear waste of the raw material. It was sound sentiment but bad judgment. It brought both parties fame, and created a fountain of commiseration for them in sentimental breasts that is running yet. But who says a word in behalf of poor Mr Laura? (I do not know his other name.) Who glorifies him? Who bedews him with tears? Who writes poetry about him? Nobody. How do you suppose *he* liked the state of things that has given the world so much pleasure? How did he enjoy having another man following his wife everywhere and making her name a familiar word in every garlic-exterminating mouth in Italy with his sonnets to her pre-empted eyebrows? *They* got fame and sympathy—he got neither. This is a peculiarly felicitous instance of what is called poetical justice. It is all very fine; but it does not chime with my notions of right. It is too one-sided—too ungenerous. Let the world go on fretting about Laura and Petrarch if it will; but as for me, my tears and my lamentations shall be lavished upon the unsung defendant.

We saw also an autograph letter of Lucrezia Borgia, a lady for whom I have always entertained the highest respect, on account of her rare histrionic capabilities, her opulence in solid gold goblets made of gilded wood, her high distinction as an operatic screamer, and the facility with which she could order a sextuple funeral and get the corpses ready for it. We saw one single coarse yellow hair from Lucrezia's head, likewise. It awoke emotions, but we still live. In this same library we saw some drawings by Michael Angelo (these Italians call him Mickel Angelo,) and Leonardo da Vinci. (They spell it Vinci and pronounce it Vinchy; foreigners always spell better than they pronounce.) We reserve our opinion of these sketches.

In another building they showed us a fresco representing some lions and other beasts drawing chariots; and they seemed to project so far from the wall that we took them to be sculptures. The artist had shrewdly heightened the delusion by painting dust on the creatures' backs, as if it had fallen there naturally and properly. Smart fellow—if it be smart to deceive strangers.

Elsewhere we saw a huge Roman amphitheatre, with its stone seats still in good preservation. Modernised, it is now the scene of more peaceful recreations than the exhibition of a party of wild beasts with Christians for dinner. Part of the time, the Milanese use it for a race track, and at other seasons they flood it with water and have spirited yachting regattas there. The guide told us these things, and he would hardly try so hazardous an experiment as the telling of a falsehood, when it is all he can do to speak the truth in English without getting the lock-jaw.

In another place we were shown a sort of summer arbour, with a fence before it. We said that was nothing. We looked again, and saw, through the arbour, an endless stretch of garden, and shrubbery, and grassy lawn. We were perfectly willing to go in there and rest, but it could not be done. It was only another delusion—a painting by some ingenious artist with little charity in his heart for tired folk. The deception was perfect. No one could have imagined the park was not real. We even thought we smelled the flowers at first.

We got a carriage at twilight and drove in the shaded avenues with the other nobility, and after dinner we took wine and ices in a fine garden with the great public. The music was excellent, the flowers and shrubbery were pleasant to the eye, the scene was vivacious, everybody was genteel and well-behaved, and the ladies were slightly moustached, and handsomely dressed, but very homely.

We adjourned to a café and payed billiards an hour, and I made six or seven points by the doctor pocketing his ball, and he made as many by my pocketing my ball. We came near making a cannon sometimes, but not the one we were trying to make. The table was of the usual European style—cushions dead and twice as high as the balls; the cues in bad repair. The natives play only a sort of pool on them. We have never seen anybody playing the French three-ball game yet, and I doubt if

there is any such game known in France, or that there lives any man mad enough to try to play it on one of these European tables. We had to stop playing, finally, because Dan got to sleeping fifteen minutes between the counts and paying no attention to his marking.

Afterward we walked up and down one of the most popular streets for some time, enjoying other people's comfort and wishing we could export some of it to our restless, driving, vitality-consuming marts at home. Just in this one matter lies the main charm of life in Europe—comfort. In America, we hurry—which is well, but when the day's work is done, we go on thinking of losses and gains, we plan for the morrow, we even carry our business cares to bed with us, and toss and worry over them when we ought to be restoring our racked bodies and brains with sleep. We burn up our energies with these excitements, and either die early or drop into a lean and mean old age at a time of life which they call a man's prime in Europe. When an acre of ground has produced long and well, we let it lie fallow and rest for a season; we take no man clear across the continent in the same coach he started in—the coach is stabled somewhere on the plains and its heated machinery allowed to cool for a few days; when a razor has seen long service and refuses to hold an edge, the barber lays it away for a few weeks, and the edge comes back of its own accord. We bestow thoughtful care upon inanimate objects, but none upon ourselves. What a robust people, what a nation of thinkers we might be if we would only lay ourselves on the shelf occasionally and renew our edges!

We have had a bath in Milan, in a public bath-house. They were going to put all three of us in one bath-tub, but we objected. Each of us had an Italian farm on his back. We could have felt affluent if we had been officially surveyed and fenced in. We chose to have three bath-tubs, and large ones—tubs suited to the dignity of aristocrats who had real estate, and brought it with them. After we were stripped and had taken the first chilly dash, we discovered that haunting atrocity that has embittered our lives in so many cities and villages of Italy and France—there was no soap. I called. A woman answered, and I barely had time to throw myself against the door—she would have been in, in another second. I said:—

'Beware, woman! Go away from here—go away, now, or it will be the worse for you. I am an unprotected male, but I will preserve my honour at the peril of my life!'

These words must have frightened her, for she skurried away very fast.

Dan's voice rose on the air:—

'Oh, bring some soap, why don't you!'

The reply was Italian. Dan resumed:—

'Soap, you know—soap. That is what I want—soap. S-o-a-p, soap; s-o-p-e, soap; s-o-u-p, soap. Hurry up! I don't know how you Irish spell it, but I want it. Spell it to suit yourself, but fetch it. I'm freezing.'

I heard the doctor say, impressively:—

'Dan, how often have we told you that these foreigners cannot understand English? Why will you not depend upon us? Why will you not tell *us* what you want, and let us ask for it in the language of the country? It would save us a great deal of the humiliation your reprehensible ignorance causes us. I will address this person in his mother tongue: "Here, cospetto! corpo di Bacco! Sacramento! Solferino!—Soap, you son of a gun!" Dan, if you would let *us* talk for you, you would never expose your ignorant vulgarity.'

Even this fluent discharge of Italian did not bring the soap at once, but there was a good reason for it. There was not such an article about the establishment. It is my belief that there never had been. They had to send far up town, and to several different places before they finally got it, so they said. We had to wait twenty or thirty minutes. The same thing had occurred the evening before, at the hotel. I think I have divined the reason for this state of things at last. The English know how to travel comfortably, and they carry soap with them; other foreigners do not use the article.

At every hotel we stop at we always have to send out for soap, at the last moment, when we are grooming ourselves for dinner, and they put it in the bill along with the candles and other nonsense. In Marseilles they make half the fancy toilet soap we consume in America, but the Marseillaise only have a vague theoretical idea of its use, which they have obtained from books of travel, just as they have acquired an uncertain notion of clean shirts, and the peculiarities of the gorilla, and other

curious matters. This reminds me of poor Blucher's note to the landlord in Paris :—

'PARIS, le 7 juillet.

'*Monsieur le Landlord*—Sir: *Pourquoi* don't you *mettre* some *savon* in your bedchambers? *Est-ce que vous pensez* I will steal it? *La nuit passée* you charge me *pour deux chandelles* when I only had one; *hier vous avez chargé* me *avec glace* when I had none at all; *tout les jours* you are coming some fresh game or other on me, *mais vous ne pouvez pas* play this *savon* dodge on me twice. *Savon* is a necessary *de la vie* to anybody but a Frenchman, *et je l'aurai hors de cet hotel* or make trouble. You hear *me*. *Allons*.

'BLUCHER.'

I remonstrated against the sending of this note, because it was so mixed up that the landlord would never be able to make head or tail of it; but Blucher said he guessed the old man could read the French of it and average the rest.

Blucher's French is bad enough, but it is not much worse than the English one finds in the advertisements all over Italy every day. For instance, observe the printed card of the hotel we shall probably stop at on the shores of Lake Como :—

'NOTISH.'

'This hotel which the best it is in Italy and most superb, is handsome locate on the best situation of the lake, with the most splendid view near the Villas Melzy, to the King of Belgian, and Serbelloni. This hotel have recently enlarge, do offer all commodities on moderate price, at the strangers gentlemen who wish spend the seasons on the Lake Come.'

How is that for a specimen?

Here, in Milan, in an ancient tumble-down ruin of a church, is the mournful wreck of the most celebrated painting in the world—'The Last Supper,' by Leonardo da Vinci. We are not infallible judges of pictures, but of course we went there to see this wonderful painting, once so beautiful, always so worshipped by masters in art, and for ever to be famous in song and story. And

the first thing that occurred was the infliction on us of a placard fairly reeking with wretched English. Take a morsel of it:—

'Bartholomew (that is the first figure on the left hand side at the spectator), uncertain and doubtful about what he thinks to have heard, and upon which he wants to be assured by himself at Christ and no others.'

Good, isn't it? And then Peter is described as 'argu-mersting in a threatening and angrily condition at Judas Iscariot.'

This paragraph recalls the picture. 'The Last Supper' is painted on the dilapidated wall of what was a little chapel attached to the main church in ancient times, I suppose. It is battered and scarred in every direction, and stained and discoloured by time, and Napoleon's horses kicked the legs off most the disciples when they (the horses, not the disciples,) were stabled there more than half a century ago.

I recognised the old picture in a moment—the Saviour with bowed head seated at the centre of a long, rough table with scattering fruits and dishes upon it, and six disciples on either side in their long robes, talking to each other—the picture from which all engravings and all copies have been made for three centuries. Perhaps no living man has ever known an attempt to paint the Lord's Supper differently. The world seems to have become settled in the belief, long ago, that it is not possible for human genius to outdo this creation of Da Vinci's. I suppose painters will go on copying it as long as any of the original is left visible to the eye. There were a dozen easels in the room, and as many artists transferring the great picture to their canvases. Fifty proofs of steel engravings and lithographs were scattered around, too. And as usual, I could not help noticing how superior the copies were to the original, that is, to my inexperienced eye. Wherever you find a Raphael, a Rubens, a Michael Angelo, a Caracci, or a Da Vinci (and we see them every day,) you find artists copying them, and the copies are always the handsomest. Maybe the originals were handsome when they were new, but they are not now.

This picture is about thirty feet long, and ten or twelve high, I should think, and the figures are at least life size. It is one of the largest paintings in Europe.

The colours are dimmed with age; the countenances are scaled and marred, and nearly all expression is gone from them; the hair is a dead blurr upon the wall, and there is no life in the eyes. Only the attitudes are certain.

People come here from all parts of the world, and glorify this masterpiece. They stand entranced before it with bated breath and parted lips, and when they speak, it is only in the catchy ejaculations of rapture :—

‘Oh, wonderful!’

‘Such expression!’

‘Such grace of attitude!’

‘Such dignity!’

‘Such faultless drawing!’

‘Such matchless colouring!’

‘Such feeling!’

‘What delicacy of touch!’

‘What sublimity of conception!’

‘A vision! a vision!’

I only envy those people; I envy them their honest admiration, if it be honest—their delight, if they feel delight. I harbour no animosity toward any of them. But at the same time the thought *will* intrude itself upon me, How can they see what is not visible? What would you think of a man who looked at some decayed, blind, toothless, pock-marked Cleopatra, and said: ‘What matchless beauty! What soul! What expression!’ What would you think of a man who gazed upon a dingy, foggy sunset, and said: ‘What sublimity! what feeling! what richness of colouring!’ What would you think of a man who stared in ecstasy upon a desert of stumps and said: ‘Oh, my soul, my beating heart, what a noble forest is here!’

You would think that those men had an astonishing talent for seeing things that had already passed away. It was what I thought when I stood before the last Supper and heard men apostrophising wonders, and beauties and perfections which had faded out of the picture and gone, a hundred years before they were born. We can imagine the beauty that was once in an aged face; we can imagine the forest if we see the stumps; but we cannot absolutely *see* these things when they are not there. I am willing to believe that the eye of the practised artist can rest upon the Last Supper and renew a lustre

where only a hint of it is left, supply a tint that has faded away, restore an expression that is gone; patch, and colour, and add to the dull canvas until at last its figures shall stand before him aglow with the life, the feeling, the freshness, yea, with all the noble beauty that was theirs when first they came from the hand of the master. But I cannot work this miracle. Can those other uninspired visitors do it, or do they only happily imagine they do?

After reading so much about it, I am satisfied that the Last Supper was a very miracle of art once. But it was three hundred years ago.

We took an open barouch and drove two miles out of Milan to 'see ze echo,' as the guide expressed it. The road was smooth, it was bordered by trees, fields, and grassy meadows, and the soft air was filled with the odour of flowers. Troops of picturesque peasant girls, coming from work, hooted at us, shouted at us, made all manner of game of us, and entirely delighted me. My long-cherished judgment was confirmed. I always did think those frowsy, romantic, unwashed peasant girls I had read so much about in poetry were a glaring fraud.

We enjoyed our jaunt. It was an exhilarating relief from tiresome sight-seeing.

We distressed ourselves very little about the astonishing echo the guide talked so much about. We were growing accustomed to encomiums on wonders that too often proved no wonders at all. And so we were most happily disappointed to find in the sequel that the guide had even failed to rise to the magnitude of his subject.

We arrived at a tumble-down old rookery called the Palazzo Simonetti—a massive hewn-stone affair occupied by a family of ragged Italians. A good-looking young girl conducted us to a window on the second floor which looked out on a court walled on three sides by tall buildings. She put her head out at the window and shouted. The echo answered more times than we could count. She took a speaking trumpet and through it she shouted, sharp and quick, a single:—

'Ha!' The echo answered:—

'Ha! ——— ha! ——— ha! ——— ha! —ha! —ha! ha! h-a-a-a-a!' and finally went off into a rollicking convulsion of the jolliest laughter that could be imagined. It was so joyful—so long continued—so perfectly cordial and hearty, that everybody was forced to join in. There

was no resisting it. It is likely that this is the most remarkable echo in the world.

The doctor, in jest, offered to kiss the young girl, and was taken a little aback when she said he might for a franc! The commonest gallantry compelled him to stand by his offer, and so he paid the franc and took the kiss. She was a philosopher. She said a franc was a good thing to have, and she did not care anything for one paltry kiss, because she had a million left. Then our comrade, always a shrewd business man, offered to take the whole cargo at thirty days, but that little financial scheme was a failure.

CHAPTER XX

WE left Milan by rail. The Cathedral six or seven miles behind us—vast, dreamy, bluish snow-clad mountains twenty miles in front of us,—these were the accented points in the scenery. The more immediate scenery consisted of fields and farm-houses outside the car and a monster-headed dwarf and a moustached woman inside it. These latter were not show-people. Alas, deformity and female beards are too common in Italy to attract attention.

We passed through a range of wild, picturesque hills, steep, wooded, cone-shaped, with rugged crags projecting here and there, and with dwellings and ruinous castles perched away up toward the drifting clouds. We lunched at the curious old town of Como, at the foot of the lake, and then took the small steamer and had an afternoon's pleasure excursion to this place,—Bellagio.

When we walked ashore, a party of policemen (people whose cocked hats and showy uniforms would shame the finest uniform in the military service of the United States) put us into a little stone cell and locked us in. We had the whole passenger list for company, but their room would have been preferable, for there was no light, there were no windows, no ventilation. It was close and hot. We were much crowded. It was the Black Hole of Calcutta on a small scale. Presently a smoke rose about our feet—a smoke that smelt of all the dead things of earth, of all the putrefaction and corruption imaginable.

We were there five minutes, and when we got out it was hard to tell which of us carried the vilest fragrance.

These miserable outcasts called that 'fumigating' us, and the term was a tame one indeed. They fumigated us to guard themselves against the cholera, though we hailed from no infected port. We had left the cholera far behind us all the time. However, they must keep epidemics away somehow or other, and fumigation is cheaper than soap. They must either wash themselves or fumigate other people. Some of the lower classes had rather die than wash, but the fumigation of strangers causes them no pangs. They need no fumigation themselves. Their habits make it unnecessary. They carry their preventive with them; they sweat and fumigate all the day long. I trust I am a humble and a consistent Christian. I try to do what is right. I know it is my duty to 'pray for them that despitefully use me'; and therefore, hard as it is, I shall still try to pray for these fumigating, macaroni-stuffing organ grinders.

Our hotel sits at the water's edge—at least its front garden does—and we walk among the shrubbery and smoke at twilight; we look afar off at Switzerland and the Alps, and feel an indolent willingness to look no closer; we go down the steps and swim in the lake; we take a shapely little boat and sail abroad among the reflections of the stars; lie on the thwarts and listen to the distant laughter, the singing, the soft melody of flutes and guitars that comes floating across the water from pleasuring gondolas; we close the evening with exasperating billiards on one of those same old execrable tables. A midnight luncheon in our ample bed-chamber; a final smoke in its contracted veranda facing the water, the gardens and the mountains; a summing up of the day's events. Then to bed, with drowsy brains harassed with a mad panorama that mixes up pictures of France, of Italy, of the ship, of the ocean, of home, in grotesque and bewildering disorder. Then a melting away of familiar faces, of cities and of tossing waves, into a great calm of forgetfulness and peace.

After which, the nightmare.

Breakfast in the morning, and then the Lake.

I did not like it yesterday. I thought Lake Tahoe was *much* finer. I have to confess now, however, that my judgment erred somewhat, though not extravagantly.

I always had an idea that Como was a vast basin of water, like Tahoe, shut in by great mountains. Well, the border of huge mountains is here, but the lake itself is not a basin. It is as crooked as any brook, and only from one quarter to two-thirds as wide as the Mississippi. There is not a yard of low ground on either side of it—nothing but endless chains of mountains that spring



'THESE MISERABLE OUTCASTS CALLED THAT
"FUMIGATING" US.'

abruptly from the water's edge, and tower to altitudes varying from a thousand to two thousand feet. Their craggy sides are clothed with vegetation, and white specks of houses peep out from the luxuriant foliage everywhere; they are even perched upon jutting and picturesque pinnacles a thousand feet above your head.

Again, for miles along the shores, handsome country seats, surrounded by gardens and groves, sit fairly in

the water, sometimes in nooks carved by Nature out of the vine-hung precipices, and with no ingress or egress save by boats. Some have great broad stone staircases leading down to the water, with heavy stone balustrades ornamented with statuary and fancifully adorned with creeping vines and bright-coloured flowers—for all the world like a drop-curtain in a theatre, and lacking nothing but long-waisted, high-heeled women and plumed gallants in silken tights coming down to go serenading in the splendid gondola in waiting.

A great feature of Como's attractiveness is the multitude of pretty houses and gardens that cluster upon its shores and on its mountain sides. They look so snug and so homelike, and at eventide when everything seems to slumber, and the music of the vesper bells comes stealing over the water, one almost believes that nowhere else than on the Lake of Como can there be found such a paradise of tranquil repose.

From my window here in Bellaggio, I have a view of the other side of the lake now, which is as beautiful as a picture. A scarred and wrinkled precipice rises to a height of eighteen hundred feet; on a tiny bench half way up its vast wall, sits a little snow-flake of a church, no bigger than a martin-box, apparently; skirting the base of the cliff are a hundred orange groves and gardens, flecked with glimpses of the white dwellings that are buried in them; in front, three or four gondolas lie idle upon the water—and in the burnished mirror of the lake, mountain, chapel, houses, groves, and boats are counterfeited so brightly and so clearly that one scarce knows where the reality leaves off and the reflection begins!

The surroundings of this picture are fine. A mile away, a grove-plumed promontory juts far into the lake and glasses its palace in the blue depths; in midstream a boat is cutting the shining surface and leaving a long track behind, like a ray of light; the mountains beyond are veiled in a dreamy purple haze; far in the opposite direction a tumbled mass of domes and verdant slopes and valleys bars the lake, and here indeed does distance lend enchantment to the view—for on this broad canvas, sun and clouds and the richest of atmospheres have blended a thousand tints together, and over its surface the filmy lights and shadows drifts, hour after hour, and glorify it with a beauty that seems reflected out of Heaven

itself. Beyond all question, this is the most voluptuous scene we have yet looked upon.

Last night the scenery was striking and picturesque. On the other side crags and trees and snowy houses were reflected in the lake with a wonderful distinctness, and streams of light from many a distant window shot far abroad over the still waters. On this side, near at hand, great mansions, white with moonlight, glared out from the midst of masses of foliage that lay black and shapeless in the shadows that fell from the cliff above—and down in the margin of the lake every feature of the weird vision was faithfully repeated.

To-day we have idled through a wonder of a garden attached to a ducal estate—but enough of description is enough, I judge.

CHAPTER XXI

WE voyaged by steamer down the Lago di Lecco, through wild mountain scenery, and by hamlets and villas, and disembarked at the town of Lecco. They said it was two hours, by carriage, to the ancient city of Bergamo, and that we would arrive there in good season for the railway train. We got an open barouche and a wild, boisterous driver, and set out. It was delightful. We had a fast team and a perfectly smooth road. There were towering cliffs on our left, and the pretty Lago di Lecco on our right, and every now and then it rained on us. Just before starting, the driver picked up, in the street, a stump of a cigar an inch long, and put it in his mouth. When he had carried it thus about an hour, I thought it would be only Christian charity to give him a light. I handed him my cigar, which I had just lit, and he put it in his mouth and returned his stump to his pocket! I never saw a more sociable man. At least I never saw a man who was more sociable on a short acquaintance.

We saw interior Italy, now. The houses were of solid stone, and not often in good repair. The peasants and their children were idle, as a general thing, and the donkeys and chickens made themselves at home in drawing-room and bed-chamber and were not molested. The

drivers of each and every one of the slow-moving market-carts we met were stretched in the sun upon their merchandise, sound asleep. Every three or four hundred yards, it seemed to me, we came upon the shrine of some saint or other—a rude picture of him built into a huge cross or a stone pillar by the road-side. Some of the pictures of the Saviour were curiosities in their way. They represented him stretched upon the cross, his countenance distorted with agony. From the wounds of the crown of thorns; from the pierced side; from the mutilated hands and feet; from the scourged body—from every hand-breadth of his person streams of blood were flowing! Such a gory, ghastly spectacle would frighten the children out of their senses, I should think. There were some unique auxiliaries to the painting which added to its spirited effect. These were genuine wooden and iron implements, and were prominently disposed round about the figure: a bundle of nails; the hammer to drive them; the sponge; the reed that supported it; the cup of vinegar; the ladder for the ascent of the cross; the spear that pierced the Saviour's side. The crown of thorns was made of real thorns, and was nailed to the sacred head. In some Italian church-paintings, even by the old masters, the Saviour and the Virgin wear silver or gilded crowns that are fastened to the pictured head with nails. The effect is as grotesque as it is incongruous.

Here and there, on the fronts of roadside inns, we found huge, coarse frescoes of suffering martyrs like those in the shrines. It could not have diminished their sufferings any to be so uncouthly represented. We were in the heart and home of priestcraft—of a happy, cheerful, contented ignorance, superstition, degradation, poverty, indolence, and everlasting unaspiring worthlessness. And we said fervently, It suits these people precisely; let them enjoy it, along with the other animals, and Heaven forbid that they be molested. *We* feel no malice toward these fumigators.

We passed through the strangest, funniest, undreamt-of old towns, wedded to the customs and steeped in the dreams of the elder ages, and perfectly unaware that the world turns round! And perfectly indifferent, too, as to whether it turns round or stands still. *They* have nothing to do but eat and sleep and sleep and eat, and toil a little when they can get a friend to stand by and keep

them awake. *They* are not paid for thinking—*they* are not paid to fret about the world's concerns. They were not respectable people—they were not worthy people—they were not learned and wise and brilliant people—but in their breasts, all their stupid lives long, resteth a peace that passeth understanding! How can men, calling themselves men, consent to be so degraded and happy.

We whisked by many a gray old mediæval castle, clad thick with ivy that swung its green banners down from towers and turrets where once some old Crusader's flag had floated. The driver pointed to one of these ancient fortresses, and said, (I translate):—

'Do you see that great iron hook that projects from the wall just under the highest window in the ruined tower?'

We said we could not see it at such a distance, but had no doubt it was there.

'Well,' he said, 'there is a legend connected with that iron hook. Nearly seven hundred years ago, that castle was the property of the noble Count Luigi Gennaro Guido Alphonso di Genova——'

'What was his other name?' said Dan.

'He had no other name. The name I have spoken was all the name he had. He was the son of——'

'Poor but honest parents—that is all right—never mind the particulars—go on with the legend.'

THE LEGEND

Well, then, all the world, at that time, was in a wild excitement about the Holy Sepulchre. All the great feudal lords in Europe were pledging their lands and pawning their plate to fit out men-at-arms so that they might join the grand armies of Christendom and win renown in the Holy Wars. The Count Luigi raised money, like the rest, and one mild September morning, armed with battle-axe, portcullis, and thundering culverin, he rode through the greaves and bucklers of his donjon-keep with as gallant a troop of Christian bandits as ever stepped in Italy. He had his sword, Excalibur, with him. His beautiful countess and her young daughter waved him a tearful adieu from the battering-rams and buttresses of the fortress, and he galloped away with a happy heart.

He made a raid on a neighbouring baron and completed his outfit with the booty secured. He then razed the castle to the ground, massacred the family, and moved on. They were hardy fellows in the grand old days of chivalry. Alas! those days will never come again.

Count Luigi grew high in fame in Holy Land. He plunged into the carnage of a hundred battles, but his good Excalibur always brought him out alive, albeit often sorely wounded. His face became browned by exposure to the Syrian sun in long marches; he suffered hunger and thirst; he pined in prisons, he languished in loathsome plague-hospitals. And many and many a time he thought of his loved ones at home, and wondered if all was well with them. But his heart said, Peace, is not thy brother watching over thy household.'

Forty-two years waxed and waned; the good fight was won; Godfrey reigned in Jerusalem—the Christian hosts reared the banner of the cross above the Holy Sepulchre!

Twilight was approaching. Fifty harlequins, in flowing robes, approached this castle wearily, for they were on foot, and the dust upon their garments betokened that they had travelled far. They overtook a peasant, and asked him if it were likely they could get food and a hospitable bed there, for love of Christian charity, and if perchance, a moral parlour entertainment might meet with generous countenance—'for,' said they, 'this exhibition hath no feature that could offend the most fastidious taste.'

'Marry,' quoth the peasant, 'an' it please your worships, ye had better journey many a good rood hence with your juggling circus than trust your bones in yonder castle.'

'How now, sirrah!' exclaimed the chief monk, 'explain thy ribald speech, or by'r Lady it shall go hard with thee.'

'Peace, good mountebank, I did but utter the truth that was in my heart. San Paolo be my witness that did ye but find the stout Count Leonardo in his cups, sheer from the castle's topmost battlements would he hurl ye all! Alack-a-day, the good Lord Luigi reigns not here in these sad times.'

'The good Lord Luigi?'

'Ay, none other, please your worship. In his day, the

poor rejoiced in plenty and the rich he did oppress; taxes were not known, the fathers of the church waxed fat upon his bounty; travellers went and came, with none to interfere; and whosoever would, might tarry in his halls in cordial welcome, and eat his bread and drink his wine, withal. But woe is some! me two and forty years agone the good count rode hence to fight for Holy Cross, and many a year hath flown since word or token have we had of him. Men say his bones lie bleaching in the fields of Palestine.'

'And now?'

'Now! God 'a mercy, the cruel Leonardo lords it in the castle. He wrings taxes from the poor; he robs all travellers that journey by his gates; he spends his days in feuds and murder, and his nights in revel and debauch; he roasts the fathers of the church upon his kitchen spits, and enjoyeth the same, calling it pastime. These thirty years Luigi's countess hath not been seen by any he in all this land, and many whisper that she pines in the dungeons of the castle for that she will not wed with Leonardo, saying her dear lord still liveth and that she will die ere she prove false to him. They whisper likewise that her daughter is a prisoner as well. Nay, good jugglers, seek ye refreshment other wheres. 'Twere better that ye perish in a Christian way than that ye plunged from off yon dizzy tower. Give ye good-day.'

'God keep ye, gentle knave—farewell.'

But heedless of the peasant's warning, the players moved straightway toward the castle.

Word was brought to Count Leonardo that a company of mountebanks besought his hospitality.

'Tis well. Dispose of them in the customary manner. Yet stay! I have need of them. Let them come hither. Later, cast them from the battlements—or—how many priests have ye on hand?'

'The day's results are meagre, good my lord. An abbot and a dozen beggarly friars is all we have.'

'Hell and furies! Is the estate going to seed? Send hither the mountebanks. Afterward, broil them with the priests.'

The robed and close-cowled harlequins entered. The grim Leonardo sat in state at the head of his council board. Ranged up and down the hall on either hand stood near a hundred men-at-arms.

'Ha, villains!' quoth the count, 'What can ye do to earn the hospitality ye crave.'

'Dread lord and mighty, crowded audiences have greeted our humble efforts with rapturous applause. Among our body count we the versatile and talented Ugolino; the justly celebrated Rodolpho; the gifted and accomplished Roderigo; the management have spared neither pains nor expense——'

'S'death! what can ye *do*? Curb thy prating tongue.'

'Good my lord, in acrobatic feats, in practice with the dumb-bells, in balancing and ground and lofty tumbling are we versed—and sith your highness asketh me, I venture here to publish that in the truly marvellous and entertaining Zampillaerostation——'

'Gag him! throttle him! Body of Bacchus! am I a dog that I am to be assailed with polysyllabled blasphemy like to this? But hold! Lucretia, Isabel, stand forth! Sirrah, behold this dame, this weeping wench. The first I marry, within the hour; the other shall dry her tears or feed the vultures. Thou and thy vagabonds shall crown the wedding with thy merry-makings. Fetch hither the priest!'

The dame sprang toward the chief player.

'O, save me!' she cried; 'save me from a fate far worse than death! Behold these sad eyes, these sunken cheeks, this withered frame! See thou the wreck this fiend hath made, and let thy heart be moved with pity! Look upon this damsel; note her wasted form, her halting step, her bloomless cheeks, where youth should blush and happiness exult in smiles! Hear us and have compassion. This monster was my husband's brother. He who should have been our shield against all harm, hath kept us shut within the noisome caverns of his donjon-keep for lo these thirty years. And for what crime? None other than that I would not belie my troth, root out my strong love for him who marches with the legions of the cross in Holy Land, (for oh, he is not dead!) and wed with him! Save us, oh, save thy persecuted suppliants!'

She flung herself at his feet and clasped his knees.

'Ha!-ha!-ha!' shouted the brutal Leonardo. 'Priest, to thy work!' and he dragged the weeping dame from her refuge. 'Say, once for all, *will* you be mine?—for

by my halidome, that breath that uttereth thy refusal shall be thy last on earth !'

'NE-VER !'

'Then die !' and the sword leaped from its scabbard.

Quicker than thought, quicker than the lightning's flash, fifty monkish habits disappeared, and fifty knights in splendid armour stood revealed ! fifty falchions gleamed in air above the men-at-arms, and brighter, fiercer than them all, flamed Excalibur aloft, and cleaving downward struck the brutal Leonardo's weapon from his grasp !

'A Luigi to the rescue ! Whoop !'

'A Leonardo ! tare an ouns !'

'O God, O God, my husband !'

'O God, O God, my wife !'

'My father !'

'My precious !' Tableau.

Count Luigi bound his usurping brother hand and foot. The practised knights from Palestine made holiday sport of carving the awkward men-at-arms into chops and steaks. The victory was complete. Happiness reigned. The knights all married the daughter. Joy ! wassail ! finis !

'But what did they do with the wicked brother ?'

'Oh nothing—only hanged him on that iron hook I was speaking of. By the chin.'

'As how ?'

'Passed it up through his gills into his mouth.'

'Leave him there ?'

'Couple of years.'

'Ah—is—is he dead ?'

'Six hundred and fifty years ago, or such a matter.'

'Splendid legend—splendid lie—drive on.'

We reached the quaint old fortified city of Bergamo, the renowned in history, some three-quarters of an hour before the train was ready to start. The place has thirty or forty thousand inhabitants and is remarkable for being the birthplace of harlequin. When we discovered that, that legend of our driver took to itself a new interest in our eyes.

Rested and refreshed, we took the rail happy and contented. I shall not tarry to speak of the handsome Lago di Gardi; its stately castle that holds in its stony bosom the secrets of an age so remote that even tradition

goeth not back to it; the imposing mountain scenery that ennobles the landscape thereabouts; nor yet of ancient Padua or haughty Verona; nor of their Montagues and Capulets, their famous balconies and tombs of Juliet and Romeo *et al.*, but hurry straight to the ancient city of the sea, the widowed bride of the Adriatic. It was a long, long ride. But toward evening, as we sat silent and hardly conscious of where we were—subdued into that meditative calm that comes so surely after a conversational storm—some one shouted,—
'VENICE !'

And sure enough, afloat on the placid sea a league away, lay a great city, with its towers and domes and steeples drowsing in a golden mist of sunset.

CHAPTER XXII

THIS Venice, which was a haughty, invincible, magnificent Republic for nearly fourteen hundred years; whose armies compelled the world's applause whenever and wherever they battled; whose navies wellnigh held dominion of the seas, and whose merchant fleets whitened the remotest oceans with their sails and loaded these piers with the products of every clime, is fallen a prey to poverty, neglect, and melancholy decay. Six hundred years ago, Venice was the Autocrat of Commerce; her mart was the great commercial centre, the distributing-house from whence the enormous trade of the Orient was spread abroad over the Western world. To-day her piers are deserted, her warehouses are empty, her merchant fleets are vanished, her armies and her navies are but memories. Her glory is departed, and with her crumbling grandeur of wharves and palaces about her she sits among her stagnant lagoons, forlorn and beggared, forgotten of the world. She that in her palmy days commanded the commerce of a hemisphere and made the weal or woe of nations with a beck of her puissant finger is become the humblest among the peoples of the earth,—a peddler of glass beads for women, and trifling toys and trinkets for school-girls and children.

The venerable Mother of the Republics is scarce a fit subject for flippant speech or the idle gossiping

of tourists. It seems a sort of sacrilege to disturb the glamour of old romance that pictures her to us softly from afar off as through a tinted mist, and curtains her ruin and her desolation from our view. One ought, indeed, to turn away from her rags, her poverty and her humiliation, and think of her only as she was when she sank the fleets of Charlemagne; when she humbled Frederick Barbarossa or waved her victorious banners above the battlements of Constantinople.

We reached Venice at eight in the evening, and entered a hearse belonging to the Grand Hotel d'Europe. At any rate, it was more like a hearse than anything else, though to speak by the card, it was a gondola. And this was the storied gondola of Venice!—the fairy boat in which the princely cavaliers of the olden times were wont to cleave the waters of the moonlit canals and look the eloquence of love into the soft eyes of patrician beauties, while the gay gondolier in silken doublet touched his guitar and sang as only gondoliers can sing! This the famed gondola and this the gorgeous gondolier!—the one an inky, rusty old canoe with a sable hearse-body clapped on to the middle of it, and the other a mangy, barefooted guttersnipe with a portion of his raiment on exhibition which should have been sacred from public scrutiny. Presently, as he turned a corner and shot his hearse into a dismal ditch between two long rows of towering, untenanted buildings, the gay gondolier began to sing, true to the traditions of his race. I stood it a little while. Then I said :—

'Now, here, Roderigo Gonzales Michael Angelo, I'm a pilgrim, and I'm a stranger, but I am not going to have my feelings lacerated by any such caterwauling as that. If that goes on, one of us has got to take water. It is enough that my cherished dreams of Venice have been blighted for ever as to the romantic gondola and the gorgeous gondolier; this system of destruction shall go no further; I will accept the hearse, under protest, and you may fly your flag of truce in peace, but here I register a dark and bloody oath that you shan't sing. Another yelp, and overboard you go.'

I began to feel that the old Venice of song and story had departed for ever. But I was too hasty. In a few minutes we swept gracefully out into the Grand Canal, and under the mellow moonlight the Venice of poetry

and romance stood revealed. Right from the water's edge rose long lines of stately palaces of marble; gondolas were gliding swiftly hither and thither and disappearing suddenly through unsuspected gates and alleys; ponderous stone bridges threw their shadows athwart the glittering waves. There was life and motion everywhere, and yet everywhere there was a hush, a stealthy sort of stillness, that was suggestive of secret enterprises of bravoes and of lovers; and clad half in moonbeams and half in mysterious shadows, the grim old mansions of the Republic seemed to have an expression about them of having an eye out for just such enterprises as these at that same moment. Music came floating over the waters—Venice was complete.

It was a beautiful picture—very soft and dreamy and beautiful. But what was this Venice to compare with the Venice of midnight? Nothing. There was a fête—a grand fête in honour of some saint who had been instrumental in checking the cholera three hundred years ago, and all Venice was abroad on the water. It was no common affair, for the Venetians did not know how soon they might need the saint's services again, now that the cholera was spreading everywhere. So in one vast space—say a third of a mile wide and two miles long—were collected two thousand gondolas, and every one of them had from two to ten, twenty, and even thirty coloured lanterns suspended about it, and from four to a dozen occupants. Just as far as the eye could reach, these painted lights were massed together—like a vast garden of many-coloured flowers, except that these blossoms were never still; they were ceaselessly gliding in and out, and mingling together, and seducing you into bewildering attempts to follow their mazy evolutions. Here and there a strong red, green, or blue glare from a rocket that was struggling to get away, splendidly illuminated all the boats around it. Every gondola that swam by us, with its crescents and pyramids and circles of coloured lamps hung aloft, and lighting up the faces of the young and the sweet-scented and lovely below, was a picture; and the reflections of those lights, so long, so slender, so numberless, so many-coloured and so distorted and wrinkled by the waves, was a picture likewise, and one that was enchantingly beautiful. Many and many a party of young ladies and gentlemen had

their state gondolas handsomely decorated, and ate supper on board, bringing their swallow-tailed, white-cravatted varlets to wait upon them, and having their tables tricked out as if for a bridal supper. They had brought along the costly globe lamps from their drawing-rooms, and the lace and silken curtains from the same places, I suppose. And they had also brought pianos and guitars, and they played and sang operas, while the plebeian paper-lanterned gondolas from the suburbs and the back alleys crowded around to stare and listen.

The fête was magnificent. They kept it up the whole night long, and I never enjoyed myself better than I did while it lasted.

What a funny old city this Queen of the Adriatic is! Narrow streets, vast, gloomy marble palaces, black with the corroding damps of centuries, and all partly submerged; no dry land visible anywhere, and no sidewalks worth mentioning; if you want to go to church, to the theatre, or to the restaurant, you must call a gondola. It must be a paradise for cripples, for verily a man has no use for legs here.

For a day or two the place looked so like an overflowed Arkansas town, because of its currentless waters laving the very doorsteps of all the houses, and the cluster of boats made fast under the windows, or skimming in and out of the alleys and by-ways, that I could not get rid of the impression that there was nothing the matter here but a spring freshet, and that the river would fall in a few weeks and leave a dirty high-water mark on the houses, and the streets full of mud and rubbish.

In the glare of day, there is little poetry about Venice, but under the charitable moon her stained palaces are white again, their battered sculptures are hidden in shadows, and the old city seems crowned once more with the grandeur that was hers five hundred years ago. It is easy, then, in fancy, to people these silent canals with plumed gallants and fair ladies—with Shylocks in gaberdine and sandals, venturing loans upon the rich argosies of Venetian commerce—with Othellos and Desdemonas, with Iagos and Roderigos—with noble fleets and victorious legions returning from the wars. In the treacherous sunlight we see Venice decayed, forlorn, poverty-stricken, and commerceless—forgotten and utterly insignificant. But in the moonlight, her fourteen centuries of greatness

ling their glories about her, and once more is she the princeliest among the nations of the earth.

What would one naturally wish to see first in Venice? The Bridge of Sighs, of course—and next the Church and the Great Square of St Mark, the Bronze Horses, and the famous Lion of St Mark.

We intended to go to the Bridge of Sighs, but happened into the Ducal Palace first—a building which necessarily figures largely in Venetian poetry and tradition. In the Senate Chamber of the ancient Republic we wearied our eyes with staring at acres of historical paintings by Tintoretto and Paul Veronese, but nothing struck us forcibly, except the one thing that strikes *all* strangers forcibly—a black square in the midst of a gallery of portraits. In one long row, around the great hall, were painted the portraits of the Doges of Venice (venerable fellows, with flowing white beards, for of the three hundred Senators eligible to the office, the oldest was usually chosen Doge), and each had its complimentary inscription attached—till you came to the place that should have had Marino Faliero's picture in it, and that was blank and black—blank, except that it bore a terse inscription, saying that the conspirator had died for his crime. It seemed cruel to keep that pitiless inscription still staring from the walls after the unhappy wretch had been in his grave five hundred years.

At the head of the Giant's Staircase, where Mariano Faliero was beheaded, and where the Doges were crowned in ancient times, two small slits in the stone wall were pointed out—two harmless, insignificant orifices that would never attract a stranger's attention—yet these were the terrible Lion's Mouths! The heads were gone (knocked off by the French during their occupation of Venice), but these were the throats, down which went the anonymous accusation, thrust in secretly at dead of night by an enemy, that doomed many an innocent man to walk the Bridge of Sighs and descend into the dungeon which none entered and hoped to see the sun again. This was in the old days when the Patricians alone governed Venice—the common herd had no vote and no voice. There were one thousand five hundred Patricians; from these, three hundred Senators were chosen; from the Senators a Doge and a Council of Ten were selected, and by secret ballot the Ten chose from their own

number a Council of Three. All these were Government spies, then, and every spy was under surveillance himself—men spoke in whispers in Venice, and no man trusted his neighbour—not always his own brother. No man knew who the Council of Three were—not even the Senate, not even the Doge; the members of that dread tribunal met at night in a chamber to themselves, masked, and robed from head to foot in scarlet cloaks, and did not even know each other, unless by voice. It was their duty to judge heinous political crimes, and from their sentence there was no appeal. A nod to the executioner was sufficient. The doomed man was marched down a hall and out at a doorway into the covered Bridge of Sighs, through it and into the dungeon and unto his death. At no time of his transit was he visible to any save his conductor. If a man had an enemy in those old days, the cleverest thing he could do was to slip a note for the Council of Three into the Lion's mouth, saying 'This man is plotting against the Government.' If the awful Three found no proof, ten to one they would drown him anyhow, because he was a deep rascal, since his plots were unsolvable. Masked judges and masked executioners, with unlimited power, and no appeal from their judgments, in that hard, cruel age, were not likely to be lenient with men they suspected yet could not convict.

We walked through the hall of the Council of Ten, and presently entered the infernal den of the Council of Three.

The table around which they had sat was there still, and likewise the stations where the masked inquisitors and executioners formerly stood, frozen, upright and silent, till they received a bloody order, and then, without a word, moved off, like the inexorable machines they were, to carry it out. The frescoes on the walls were startlingly suited to the place. In all the other saloons, the halls, the great state chambers of the palace, the walls and ceilings were bright with gilding, rich with elaborate carving, and resplendent with gallant pictures of Venetian victories in war, and Venetian display in foreign courts, and hallowed with portraits of the Virgin, the Saviour of men, and the holy saints that preached the Gospel of Peace upon earth—but here, in dismal contrast, were none but pictures of death and dreadful suffering!—

not a living figure but was writhing in torture, not a dead one but was smeared with blood, gashed with wounds, and distorted with the agonies that had taken away its life!

From the palace to the gloomy prison is but a step—one might almost jump across the narrow canal that intervenes. The ponderous stone Bridge of Sighs crosses it at the second story—a bridge that is a covered tunnel—you cannot be seen when you walk in it. It is partitioned lengthwise, and through one compartment walked such as bore light sentences in ancient times, and through the other marched sadly the wretches whom the Three had doomed to lingering misery and utter oblivion in the dungeons, or to sudden and mysterious death. Down below the level of the water, by the light of smoking torches, we were shown the damp, thick-walled cells where many a proud patrician's life was eaten away by the long-drawn miseries of solitary imprisonment—without light, air, books; naked, unshaven, uncombed, covered with vermin; his useless tongue forgetting its office, with none to speak to; the days and nights of his life no longer marked, but merged into one eternal eventless night; far away from all cheerful sounds, buried in the silence of a tomb; forgotten by his helpless friends, and his fate a dark mystery to them for ever; losing his own memory at last, and knowing no more who he was or how he came there; devouring the loaf of bread and drinking the water that were thrust into the cell by unseen hands, and troubling his worn spirit no more with hopes and fears and doubts and longings to be free; ceasing to scratch vain prayers and complainings on walls where none, not even himself, could see them, and resigning himself to hopeless apathy, drivelling childishness, lunacy! Many and many a sorrowful story like this these stony walls could tell if they could but speak.

In a little narrow corridor, near by, they showed us where many a prisoner, after lying in the dungeons until he was forgotten by all save his persecutors, was brought by masked executioners and garroted, or sewed up in a sack, passed through a little window to a boat, at dead of night, and taken to some remote spot and drowned.

They used to show to visitors the implements of torture

wherewith the Three were wont to worm secrets out of the accused—villainous machines for crushing thumbs; the stocks where a prisoner sat immovable while water fell drop by drop upon his head till the torture was more than humanity could bear; and a devilish contrivance of steel, which enclosed a prisoner's head like a shell, and crushed it slowly by means of a screw. It bore the stains of blood that had trickled through its joints long ago, and on one side it had a projection whereon the torturer rested his elbow comfortably and bent down his ear to catch the moanings of the sufferer perishing within.

Of course we went to see the venerable relic of the ancient glory of Venice, with its pavements worn and broken by the passing feet of a thousand years of plebeians and patricians—the Cathedral of St Mark. It is built entirely of precious marbles, brought from the Orient—nothing in its composition is domestic. Its hoary traditions make it an object of absorbing interest to even the most careless stranger, and thus far it had interest for me; but no further. I could not go into ecstasies over its coarse mosaics, its unlovely Byzantine architecture, or its five hundred curious interior columns from as many distant quarries. Everything was worn out—every block of stone was smooth and almost shapeless with the polishing hands and shoulders of loungers who devoutly idled here in bygone centuries and have died and gone to the dev—no, simply died, I mean.

Under the altar repose the ashes of St Mark—and Matthew, Luke, and John, too, for all I know. Venice reveres those relics above all things earthly. For fourteen hundred years St Mark has been her patron saint. Everything about the city seems to be named after him or so named as to refer to him in some way—so named, or some purchase rigged in some way to scrape a sort of hurrahing acquaintance with him. That seems to be the idea. To be on good terms with St Mark, seems to be the very summit of Venetian ambition. They say St Mark had a tame lion, and used to travel with him—and everywhere that St Mark went, the lion was sure to go. It was his protector, his friend, his librarian. And so the Winged Lion of St Mark, with the open Bible under his paw, is a favourite emblem in the grand old city. It casts its shadow from the most ancient pillar

in Venice, in the Grand Square of St Mark, upon the throngs of free citizens below, and has so done for many a long century. The winged lion is found everywhere—and doubtless here, where the winged lion is, no harm can come.,

St Mark died at Alexandria, in Egypt. He was martyred, I think. However, that has nothing to do with my legend. About the founding of the city of Venice—say four hundred and fifty years after Christ—(for Venice is much younger than any other Italian city) a priest dreamed that an angel told him that until the remains of St Mark were brought to Venice, the city could never rise to high distinction among the nations; that the body must be captured, brought to the city, and a magnificent church built over it; and that if ever the Venetians allowed the saint to be removed from his new resting place, in that day Venice would perish from off the face of the earth. The priest proclaimed his dream, and forthwith Venice set about procuring the corpse of St Mark. One expedition after another tried and failed, but the project was never abandoned during four hundred years. At last it was secured by stratagem, in the year eight hundred and something. The commander of a Venetian expedition disguised himself, stole the bones, separated them, and packed them in vessels filled with lard. The religion of Mahomet causes its devotees to abhor anything that is in the nature of pork, and so when the Christian was stopped by the officers at the gates of the city, they only glanced once into his precious baskets, then turned up their noses at the unholy lard, and let him go. The bones were buried in the vaults of the grand cathedral, which had been waiting long years to receive them, and thus the safety and the greatness of Venice were secured. And to this day there be those in Venice who believe that if those holy ashes were stolen away, the ancient city would vanish like a dream, and its foundations be buried for ever in the unremembering sea.

CHAPTER XXIII

THE Venetian gondola is as free and graceful, in its gliding movement, as a serpent. It is twenty or thirty feet long, and is narrow and deep, like a canoe; its sharp bow and stern sweep upward from the water like the horns of a crescent with the abruptness of the curve slightly modified.

The bow is ornamented with a steel comb with a battle-axe attachment which threatens to cut passing boats in two occasionally, but never does. The gondola is painted black because in the zenith of Venetian magnificence the gondolas became too gorgeous altogether, and the Senate decreed that all such display must cease, and a solemn, unembellished black be substituted. If the truth were known, it would doubtless appear that rich plebeians grew too prominent in their affectation of patrician show on the Grand Canal, and required a wholesome snubbing. Reverence for the hallowed Past and its traditions keeps the dismal fashion in force now that the compulsion exists no longer. So let it remain. It is the colour of mourning. Venice mourns. The stern of the boat is decked over and the gondolier stands there. He uses a single oar—a long blade, of course, for he stands nearly erect. A wooden peg, a foot and a half high, with two slight crooks or curves in one side of it and one in the other, projects above the star-board gunwale. Against that peg the gondolier takes a purchase with his oar, changing it at intervals to the other side of the peg or dropping it into another of the crooks, as the steering of the craft may demand—and how in the world he can back and fill, shoot straight ahead, or flirt suddenly around a corner, and make the oar stay in those insignificant notches, is a problem to me and a never diminishing matter of interest. I am afraid I study the gondolier's marvellous skill more than I do the sculptured palaces we glide among. He cuts a corner so closely, now and then, or misses another gondola by such an imperceptible hair-breadth that I feel myself 'scrooching,' as the children say, just as one does when a buggy wheel grazes his elbow. But he makes all his calculations with the nicest precision, and goes

darting in and out among a Broadway confusion of busy craft with the easy confidence of the educated hackman. He never makes a mistake.

Sometimes we go flying down the great canals at such a gait that we can get only the merest glimpses into front doors, and again, in obscure alleys in the suburbs, we put on a solemnity suited to the silence, the mildew, the stagnant waters, the clinging weeds, the deserted houses and the general lifelessness of the place, and move to the spirit of grave meditation.

The gondolier is a picturesque rascal for all he wears no satin harness, no plumed bonnet, no silken tights. His attitude is stately; he is lithe and supple; all his movements are full of grace. When his long canoe, and his fine figure, towering from its high perch on the stern, are cut against the evening sky, they make a picture that is very novel and striking to a foreign eye.

We sit in the cushioned carriage-body of a cabin, with the curtains drawn, and smoke, or read, or look out upon the passing boats, the houses, the bridges, the people, and enjoy ourselves much more than we could in a buggy jolting over our cobble-stone pavements at home. This is the gentlest, pleasantest locomotion we have ever known.

But it seems queer—ever so queer—to see a boat doing duty as a private carriage. We see business men come to the front door, step into a gondola, instead of a street car, and go off down town to the counting-room.

We see the ladies go out shopping, in the most natural way, and flit from street to street and from store to store, just in the good old fashion, except that they leave the gondola, instead of a private carriage, waiting at the curbstone a couple of hours for them—waiting while they make the nice young clerks pull down tons and tons of silks and velvets and *moire antiques* and those things; and then they buy a paper of pins and go raddling away to confer the rest of their disastrous patronage on some other firm. And they always have their purchases sent home just in the good old way. Human nature is *very* much the same all over the world; and it is so like my dear native home to see a Venetian lady go into a store and buy ten cents' worth of blue ribbon and have it sent home in a scow. Ah, it is these little touches of nature that move one to tears in these far-off foreign lands.

We see little girls and boys go out in gondolas with their nurses, for an airing. We see staid families, with prayer-book and beads, enter the gondola dressed in their Sunday best, and float away to church. And at midnight we see the theatre break up and discharge its swarm of hilarious youth and beauty; we hear the cries of the hackman-gondoliers, and behold the struggling crowd jump aboard, and the black multitude of boats go skimming down the moonlit avenues; we see them separate here and there, and disappear up divergent streets; we hear the faint sounds of laughter and of shouted farewells floating up out of the distance; and then, the strange pageant being gone, we have lonely stretches of glittering water—of stately buildings—of blotting shadows—of weird stone faces creeping into the moonlight—of deserted bridges—of motionless boats at anchor. And over all broods that mysterious stillness, that stealthy quiet, that befits so well this old dreaming Venice.

We have been pretty much everywhere in our gondola. We have bought beads and photographs in the stores, and wax matches in the Great Square of St Mark. The last remark suggests a digression. Everybody goes to this vast square in the evening. The military bands play in the centre of it and countless couples of ladies and gentlemen promenade up and down on either side, and platoons of them are constantly drifting away toward the old Cathedral, and by the venerable column with the Winged Lion of St Mark on its top, and out to where the boats lie moored; and other platoons are as constantly arriving from the gondolas and joining the great throng. Between the promenaders and the side walks are seated hundreds and hundreds of people at small tables, smoking and taking *granita* (a first cousin to ice-cream); on the side-walks are more employing themselves in the same way. The shops in the first floor of the tall rows of buildings that wall in three sides of the square are brilliantly lighted, the air is filled with music and merry voices, and altogether the scene is as bright and spirited and full of cheerfulness as any man could desire. We enjoy it thoroughly. Very many of the young women are exceedingly pretty and dress with rare good taste. We are gradually and laboriously learning the ill-manners of staring them unflinchingly in the face—not because such conduct is agreeable to us, but because it is the

custom of the country and they say the girls, like it. We wish to learn all the curious, outlandish ways of all the different countries, so that we can 'show off' and astonish people when we get home. We wish to excite the envy of our untravelled friends with our strange foreign fashions which we can't shake off. All our passengers are paying strict attention to this thing, with the end in view which I have mentioned. The gentle reader will never, never know what a consummate ass he can become, until he goes abroad. I speak now, of course, in the supposition that the gentle reader has not been abroad, and therefore is not already a consummate ass. If the case be otherwise, I beg his pardon and extend to him the cordial hand of fellowship and call him brother. I shall always delight to meet an ass after my own heart when I shall have finished my travels.

Among a long list of churches, art galleries, and such things, visited by us in Venice, I shall mention only one—the church of Santa Maria dei Frari. It is about five hundred years old, I believe, and stands on twelve hundred thousand piles. In it lie the body of Canova and the heart of Titian, under magnificent monuments. Titian died at the age of almost one hundred years. A plague which swept away fifty thousand lives was raging at the time, and there is notable evidence of the reverence in which the great painter was held, in the fact that to him alone the state permitted a public funeral in all that season of terror and death.

In this church, also, is a monument to the doge Foscari, whose name a once resident of Venice, Lord Byron, has made permanently famous.

The monument to the doge Giovanni Pesaro, in this church, is a curiosity in the way of mortuary adornment. It is eighty feet high and is fronted like some fantastic pagan temple. Against it stand four colossal Nubians, as black as night, dressed in white marble garments. The black legs are bare, and through rents in sleeves and breeches, the skin, of shiny black marble, shows. The artist was as ingenious as his funeral designs were absurd. There are two bronze skeletons bearing scrolls, and two great dragons uphold the sarcophagus. On high, amid all this grotesqueness, sits the departed doge.

In the conventional buildings attached to this church are the state archives of Venice. We did not see them,

but they are said to number millions of documents. 'They are the records of centuries of the most watchful, observant, and suspicious government that ever existed—in which everything was written down and nothing spoken out.' They fill nearly three hundred rooms. Among them are manuscripts from the archives of nearly two thousand families, monasteries, and convents. The secret history of Venice for a thousand years is here—its plots, its hidden trials, its assassinations, its commissions of hireling spies and masked bravoës—food, ready to hand, for a world of dark and mysterious romances.

Yes, I think we have seen all of Venice. We have seen, in these old churches, a profusion of costly and elaborate sepulchre ornamentation such as we never dreamt of before. We have stood in the dim religious light of these hoary sanctuaries, in the midst of long ranks of dusty monuments and effigies of the great dead of Venice, until we seemed drifted back, back, back, into the solemn past, and looking upon the scenes and mingling with the peoples of the remote antiquity. We have been in a half-waking sort of dream all the time. I do not know how else to describe the feeling. A part of our being has remained still in the nineteenth century, while another part of it has seemed in some unaccountable way walking among the phantoms of the tenth.

We have seen famous pictures until our eyes are weary with looking at them and refuse to find interest in them any longer. And what wonder, when there are twelve hundred pictures by Palma the Younger in Venice and fifteen hundred by Tintoretto? And behold there are Titians and the works of other artists in proportion. We have seen Titian's celebrated Cain and Abel, his David and Goliath, his Abraham's Sacrifice. We have seen Tintoretto's monster picture, which is seventy-four feet long and I do not know how many feet high, and thought it a very commodious picture. We have seen pictures of martyrs enough, and saints enough, to regenerate the world. I ought not to confess it, but still since one has no opportunity in America to acquire a critical judgment in art, and since I could not hope to become educated in it in Europe in a few short weeks, I may therefore as well acknowledge with such apologies as may be due, that to me it seemed that when I had seen

one of these martyrs I had seen them all. They all have a marked family resemblance to each other, they dress alike, in coarse monkish robes and sandals, they are all bald headed, they all stand in about the same attitude, and without exception they are gazing heavenward with countenances which I am informed are full of 'expression.' To me there is nothing tangible about these imaginary portraits, nothing that I can grasp and take a living interest in. If great Titian had only been gifted with prophecy, and had skipppd a martyr, and gone over to England and painted a portrait of Shakspeare, even as a youth, which we could all have confidence in now, the world down to the latest generations would have forgiven him the lost martyr in the rescued seer. I think posterity could have spared one more martyr for the sake of a great historical picture of Titian's time and painted by his brush—such as Columbus returning in chains from the discovery of a world, for instance. The old masters did paint some Venetian historical pictures, and these we did not tire of looking at, notwithstanding representations of the formal introduction of defunct doges to the Virgin Mary in regions beyond the clouds clashed rather harshly with the proprieties, it seemed to us.

But humble as we are, and unpretending, in the matter of art, our researches among the painted monks and martyrs have not been wholly in vain. We have striven hard to learn, we have had some success. We have mastered some things, possibly of trifling import in the eyes of the learned, but to us they give pleasure, and we take as much pride in our little acquirements as do others who have learned far more, and we love to display them full as well. When we see a monk going about with a lion and looking tranquilly up to heaven, we know that that is St Mark. When we see a monk with a book and a pen, looking tranquilly up to heaven, trying to think of a word, we know that that is St Matthew. When we see a monk sitting on a rock, looking tranquilly up to heaven, with a human skull beside him, and without other baggage, we know that that is St Jerome. Because we know that he always went flying light in the matter of baggage. When we see a party looking tranquilly up to heaven, unconscious that his body is shot through and through with arrows, we know that that is St

Sebastian. When we see other monks looking tranquilly up to heaven, but having no trade mark, we always ask who those parties are. We do this because we humbly wish to learn. We have seen thirteen thousand St Jeromes, and twenty-two thousand St Marks, and sixteen thousand St Matthews, and sixty thousand St Sebastians, and four millions of assorted monks, undesignated, and we feel encouraged to believe that when we have seen some more of these various pictures, and had a larger experience, we shall begin to take an absorbing interest in them like our cultivated countrymen from *Amerique*.

Now it does give me real pain to speak in this almost unappreciative way of the old masters and their martyrs, because good friends of mine in the ship—friends who do thoroughly and conscientiously appreciate them and are in every way competent to discriminate between good pictures and inferior ones—have urged me for my own sake not to make public the fact that I lack this appreciation and this critical discrimination myself. I believe that what I have written and may still write about pictures will give them pain, and I am honestly sorry for it. I even promised that I would hide my uncouth sentiments in my own breast. But alas! I never could keep a promise. I do not blame myself for this weakness, because the fault must lie in my physical organisation. It is likely that such a very liberal amount of space was given to the organ which enables me to *make* promises, that the organ which should enable me to keep them was crowded out. But I grieve not. I like no half-way things. I had rather have one faculty nobly developed than two faculties of mere ordinary capacity. I certainly meant to keep that promise, but I find I cannot do it. It is impossible to travel through Italy without speaking of pictures, and can I see them through others' eyes?

If I did not so delight in the grand pictures that are spread before me every day of my life by that monarch of all the old masters, Nature, I should come to believe, sometimes, that I had in me no appreciation of the beautiful, whatsoever.

It seems to me that whenever I glory to think that for once I have discovered an ancient painting that is beautiful and worthy of all praise, the pleasure it gives me is an infallible proof that it is *not* a beautiful picture

and not in any wise worthy of commendation. This very thing has occurred more times than I can mention, in Venice. In every single instance the guide has crushed out my swelling enthusiasm with the remark :—

‘It is nothing—it is of the *Renaissance*.’

I did not know what in the mischief the Renaissance was, and so always I had to simply say,—

‘Ah ! so it is—I had not observed it before.’

I could not bear to be ignorant before a cultivated negro, the offspring of a South Carolina slave. But it occurred too often for even my self-complacency, did that exasperating ‘It is nothing—it is of the *Renaissance*.’ I said at last :—

‘Who is this Renaissance? Where did he come from? Who gave him permission to cram the Republic with his execrable daubs?’

We learned, then, that Renaissance was not a man; that *renaissance* was a term used to signify what was at best but an imperfect rejuvenation of art. The guide said that after Titian’s time and the time of the other great names we had grown so familiar with, high art declined; then it partially rose again—an inferior sort of painters sprang up, and these shabby pictures were the work of their hands. Then I said, in my heat, that I ‘wished to goodness high art had declined five hundred years sooner.’ The Renaissance pictures suit me very well, though sooth to say its school were too much given to painting real men and did not indulge enough in martyrs.

The guide I have spoken of is the only one we have had yet who knew anything. He was born in South Carolina, of slave parents. They came to Venice while he was an infant. He has grown up here. He is well educated. He reads, writes, and speaks English, Italian, Spanish, and French, with perfect facility; is a worshipper of art and thoroughly conversant with it; knows the history of Venice by heart and never tires of talking of her illustrious career. He dresses better than any of us, I think, and is daintily polite. Negroes are deemed as good as white people, in Venice, and so this man feels no desire to go back to his native land. His judgment is correct.

I have had another shave. I was writing in our front room this afternoon and trying hard to keep my attention

on my work and refrain from looking out upon the canal. I was resisting the soft influences of the climate as well as I could, and endeavouring to overcome the desire to be indolent and happy. The boys sent for a barber. They asked me if I would be shaved. I reminded them of my tortures in Genoa, Milan, Como; of my declaration that I would suffer no more on Italian soil. I said 'Not any for me, if you please.'

I wrote on. The barber began on the doctor. I heard him say :—

'Dan, this is the easiest shave I have had since we left the ship.'

He said again, presently :—

'Why Dan, a man could go to sleep with this man shaving him.'

Dan took the chair. Then he said :—

'Why this is Titian. This is one of the old masters.'

I wrote on. Directly Dan said :—

'Doctor, it is perfect luxury. The ship's barber isn't anything to him.'

My rough beard was distressing me beyond measure. The barber was rolling up his apparatus. The temptation was too strong. I said :—

'Hold on, please. Shave me also.'

I sat down in the chair and closed my eyes. The barber soaped my face, and then took his razor and gave me a rake that wellnigh threw me into convulsions. I jumped out of the chair : Dan and the doctor were both wiping blood off their faces and laughing.

I said it was a mean, disgraceful fraud.

They said that the misery of this shave had gone so far beyond anything they had ever experienced before, that they could not bear the idea of losing such a chance of hearing a cordial opinion from me on the subject.

It was shameful. But there was no help for it. The skinning was begun and had to be finished. The tears flowed with every rake, and so did the fervent execrations. The barber grew confused, and brought blood every time. I think the boys enjoyed it better than anything they have seen or heard since they left home.

We have seen the Campanile, and Byron's house and Balbi's the geographer, and the palaces of all the ancient dukes and doges of Venice, and we have seen their effeminate descendants airing their nobility in fashionable

French attire in the Grand Square of St Mark, and eating ices and drinking cheap wines, instead of wearing gallant coats of mail and destroying fleets and armies as their great ancestors did in the days of Venetian glory. We have seen no bravoos with poisoned stilettos, no masks, no wild carnival; but we have seen the ancient pride of Venice, the grim Bronze Horses that figure in a thousand legends. Venice may well cherish them, for they are the only horses she ever had. It is said there are hundreds of people in this curious city who never have seen a living horse in their lives. It is entirely true, no doubt.

And so, having satisfied ourselves, we depart to-morrow, and leave the venerable Queen of the Republics to summon her vanished ships, and marshal her shadowy armies, and know again in dreams the pride of her old renown.

CHAPTER XXIV

SOME of the *Quaker City's* passengers had arrived in Venice from Switzerland and other lands before we left there, and others were expected every day. We heard of no casualties among them, and no sickness.

We were a little fatigued with sight seeing, and so we rattled through a good deal of country by rail without caring to stop. I took few notes. I find no mention of Bologna in my memorandum book, except that we arrived there in good season, but saw none of the sausages for which the place is so justly celebrated.

Pistoia awoke but a passing interest.

Florence pleased us for a while. I think we appreciated the great figure of David in the grand square, and the sculptured group they call the Rape of the Sabines. We wandered through the endless collections of paintings and statues of the Pitti and Uffizi galleries, of course. I make that statement in self-defence; there let it stop. I could not rest under the imputation that I visited Florence and did not traverse its weary miles of picture galleries. We tried indolently to recollect something about the Guelphs and Ghibelines and the other historical cut-throats whose quarrels and assassinations make up so large a share of Florentine history, but the subject was not attractive. We had been robbed of all the fine

mountain scenery on our little journey by a system of railroading that had three miles of tunnel to a hundred yards of daylight, and we were not inclined to be sociable with Florence. We had seen the spot, outside the city somewhere, where these people had allowed the bones of Galileo to rest in unconsecrated ground for an age because his great discovery that the world turned round was regarded as a damning heresy by the church; and we know that long after the world had accepted his theory and raised his name high in the list of its great men, they had still let him rot there. That we had lived to see his dust in honoured sepulture in the church of Santa Croce we owed to a society of *litterati*, and not to Florence or her rulers. We saw Dante's tomb in that church, also, but we were glad to know that his body was not in it; that the ungrateful city that had exiled him and persecuted him would give much to have it there, but need not hope to ever secure that high honour to herself. Medicis are good enough for Florence. Let her plant Medicis and build grand monuments over them to testify how gratefully she was wont to lick the hand that scourged her.

Magnanimous Florence! Her jewellery marts are filled with artists in mosaic. Florentine mosaics are the choicest in all the world. Florence loves to have that said. Florence is proud of it. Florence would foster this speciality of hers. She is grateful to the artists that bring to her this high credit and fill her coffers with foreign money, and so she encourages them with pensions. With pensions! Think of the lavishness of it. She knows that people who piece together the beautiful trifles die early, because the labour is so confining, and so exhausting to hand and brain, and so she has decreed that all these people who reached the age of sixty shall have a pension after that! I have not heard that any of them have called for their dividends yet. One man did fight along till he was sixty, and started after his pension, but it appeared that there had been a mistake of a year in his family record, and so he gave it up and died.

These artists will take particles of stone or glass no larger than a mustard seed, and piece them together on a sleeve button or a shirt stud, so smoothly and with such nice adjustment of the delicate shades of colour the pieces bear, as to form a pigmy rose with stem,

thorn, leaves, petals complete, and all as softly and as truthfully tinted as though Nature had builded it herself. They will counterfeit a fly, or a high-toned bug, or the ruined Coliseum, within the cramped circle of a breastpin, and do it so deftly and so neatly that any man might think a master painted it.

I saw a little table in the mosaic school in Florence—a little trifle of a centre table—whose top was made of some sort of precious polished stone, and in the stone was inlaid the figure of a flute, with bell-mouth and a mazy complication of keys. No painting in the world could have been softer or richer; no shading out of one tint into another could have been more perfect; no work of art of any kind could have been more faultless than this flute, and yet to count the multitude of little fragments of stone of which they swore it was formed would bankrupt any man's arithmetic! I do not think one could have seen where two particles joined each other with eyes of ordinary shrewdness. Certainly *we* could detect no such blemish. This table-top cost the labour of one man for ten long years, so they said, and it was for sale for thirty-five thousand dollars.

We went to the Church of Santa Croce, from time to time, in Florence, to weep over the tombs of Michael Angelo, Raphael, and Machiavelli, (I suppose they are buried there, but it may be that they reside elsewhere and rent their tombs to other parties—such being the fashion in Italy), and between times we used to go and stand on the bridges and admire the Arno. It is popular to admire the Arno. It is a great historical creek with four feet in the channel and some scows floating around. It would be a very plausible river if they would pump some water into it. They all call it a river, and they honestly think it *is* a river, do these dark and bloody Florentines. They even help out the delusion by building bridges over it. I do not see why they are too good to wade.

How the fatigues and annoyances of travel fill one with bitter prejudices sometimes! I might enter Florence under happier auspices a month hence and find it all beautiful, all attractive. But I do not care to think of it now, at all, nor of its roomy shops filled to the ceiling with snowy marble and alabaster copies of all the celebrated sculptures in Europe—copies so enchanting to the eye that I wonder how they can really be shaped like

the dingy petrified nightmares they are the portraits of. I got lost in Florence at nine o'clock, one night, and stayed lost in that labyrinth of narrow streets and long rows of vast buildings that look all alike, until toward three o'clock in the morning. It was a pleasant night and at first there were a good many people abroad, and



‘THEY FOUND A SMALL PIECE OF SOAP AND I MADE THEM A PRESENT OF IT.’

there were cheerful lights about. Later, I grew accustomed to prowling about mysterious drifts and tunnels and astonishing and interesting myself with coming around corners expecting to find the hotel staring me in the face, and not finding it doing anything of the kind. Later still, I felt tired. I soon felt remarkably tired. But there was no one abroad, now—not even a policeman. I walked till I was out of all patience, and very hot and

thirsty. At last, somewhere after one o'clock, I came unexpectedly to one of the city gates. I knew then that I was very far from the hotel. The soldiers thought I wanted to leave the city, and they sprang up and barred the way with their muskets. I said:—

'Hotel d'Europe!'

It was all the Italian I knew, and I was not certain whether that was Italian or French. The soldiers looked stupidly at each other and at me, and shook their heads and took me into custody. I said I wanted to go home. They did not understand me. They took me into the guard-house and searched me, but they found no seditious on me. They found a small piece of soap (we carry soap with us, now), and I made them a present of it, seeing that they regarded it as a curiosity. I continued to say Hotel d'Europe, and they continued to shake their heads, until at last a young soldier nodding in the corner roused up and said something. He said he knew where the hotel was, I suppose, for the officer of the guard sent him away with me. We walked a hundred or a hundred and fifty miles, it appeared to me, and then *he* got lost. He turned this way and that, and finally gave it up and signified that he was going to spend the remainder of the morning trying to find the city gate again. At that moment it struck me that there was something familiar about the house over the way. It was the hotel!

It was a happy thing for me that there happened to be a soldier there that knew even as much as he did; for they say that the policy of the government is to change the soldiery from one place to another constantly and from country to city, so that they cannot become acquainted with the people and grow lax in their duties and enter into plots and conspiracies with friends. My experiences of Florence were chiefly unpleasant. I will change the subject.

At Pisa we climbed up to the top of the strangest structure the world has any knowledge of—the Leaning Tower. As every one knows, it is in the neighbourhood of one hundred and eighty feet high—and I beg to observe that one hundred and eighty feet reach to about the height of four ordinary three-story buildings piled one on top of the other, and is a very considerable altitude for a tower of uniform thickness to aspire to, even when it stands upright—yet this one leans more than thirteen

feet out of the perpendicular. It is seven hundred years old, but neither history nor tradition say whether it was built as it is, purposely, or whether one of its sides has settled. There is no record that it ever stood straight up. It is built of marble. It is an airy and a beautiful structure, and each of its eight stories is encircled by fluted columns, some of marble and some of granite, with Corinthian capitals that were handsome when they were new. It is a bell tower, and in its top hangs a chime of ancient bells. The winding staircase within is dark, but one always knows which side of the tower he is on because of his naturally gravitating from one side to the other of the staircase with the rise or dip of the tower. Some of the stone steps are foot-worn only on one end; others only on the other end; others only in the middle. To look down into the tower from the top is like looking down into a tilted well. A rope that hangs from the centre of the top touches the wall before it reaches the bottom. Standing on the summit, one does not feel altogether comfortable when he looks down from the high side; but to crawl on your breast to the verge on the lower side and try to stretch your neck out far enough to see the base of the tower, makes your flesh creep, and convinces you for a single moment in spite of all your philosophy, that the building is falling. You handle yourself very carefully, all the time, under the silly impression that if it *is not* falling, your trifling weight will start it unless you are particular not to 'bear down' on it.

The Duomo, close at hand, is one of the finest cathedrals in Europe. It is eight hundred years old. Its grandeur has outlived the high commercial prosperity and the political importance that made it a necessity, or rather a possibility. Surrounded by poverty, decay, and ruin, it conveys to us a more tangible impression of the former greatness of Pisa than books could give us.

The Baptistery, which is a few years older than the Leaning Tower, is a stately rotunda, of huge dimensions, and was a costly structure. In it hangs the lamp whose measured swing suggested to Galileo the pendulum. It looked an insignificant thing to have conferred upon the world of science and mechanics such a mighty extension of their dominions as it has. Pondering in its suggestive presence, I seemed to see a crazy universe of swinging discs, the toiling children of this sedate parent.

He appeared to have an intelligent expression about him of knowing that he was not a lamp at all; that he was a Pendulum; a pendulum disguised, for prodigious and inscrutable purposes of his own deep devising, and not a common pendulum either, but the old original patriarchal Pendulum—the Abraham Pendulum of the world.

This Baptistery is endowed with the most pleasing echo of all the echoes we have read of. The guide sounded two sonorous notes, about half an octave apart; the echo answered with the most enchanting, the most melodious, the richest blending of sweet sounds that one can imagine. It was like a long-drawn chord of a church organ, infinitely softened by distance. I may be extravagant in this matter, but if this be the case my ear is to blame—not my pen. I am describing a memory—and one that will remain long with me.

The peculiar devotional spirit of the olden time, which placed a higher confidence in outward forms of worship than in the watchful guarding of the heart against sinful thoughts and the hands against sinful deeds, and which believed in the protecting virtues of inanimate objects made holy by contact with holy things, is illustrated in a striking manner in one of the cemeteries of Pisa. The tombs are set in soil brought in ships from the Holy Land ages ago. To be buried in such ground was regarded by the ancient Pisans as being more potent for salvation than many masses purchased of the church and the vowing of many candles to the Virgin.

Pisa is believed to be about three thousand years old. It was one of the twelve great cities of ancient Etruria, that commonwealth which has left so many monuments in testimony of its extraordinary advancement, and so little history of itself that is tangible and comprehensible. A Pisan antiquarian gave me an ancient tear-jug which he averred was full four thousand years old. It was found among the ruins of one of the oldest of the Etruscan cities. He said it came from a tomb, and was used by some bereaved family in that remote age when even the pyramids of Egypt were young, Damascus a village, Abraham a prattling infant, and ancient Troy not yet dreamt of, to receive the tears wept for some lost idol of a household. It spoke to us in a language of its own; and with a pathos more tender than any words might

bring, its mute eloquence swept down the long roll of the centuries with its tale of a vacant chair, a familiar foot-step missed from the threshold, a pleasant voice gone from the chorus, a vanished form!—a tale which is always so new to us, so startling, so terrible, so benumbing to the senses, and behold how threadbare and old it is! No shrewdly-worded history could have brought the myths and shadows of that old dreamy age before us clothed with human flesh and warmed with human sympathies so vividly as did this poor little unsentient vessel of pottery.

Pisa was a republic in the Middle Ages, with a government of her own, armies and navies of her own, and a great commerce. She was a warlike power, and inscribed upon her banners many a brilliant fight with Genoese and Turks. It is said that the city once numbered a population of four hundred thousand; but her sceptre has passed from her grasp now, her ships and her armies are gone, her commerce is dead. Her battle-flags bear the mould and the dust of centuries, her marts are deserted, she has shrunken far within her crumbling walls, and her great population has diminished to twenty thousand souls. She has but one thing left to boast of, and that is not much, viz : she is the second city of Tuscany.

We reached Leghorn in time to see all we wished to see of it long before the city gates were closed for the evening, and then came on board the ship.

We felt as though we had been away from home an age. We never entirely appreciated, before, what a very pleasant den our state-room is; nor how jolly it is to sit at dinner in one's own seat in one's own cabin, and hold familiar conversation with friends in one's own language. Oh, the rare happiness of comprehending every single word that is said, and knowing that every word one says in return will be understood as well! We would talk ourselves to death, now, only there are only about ten passengers out of the sixty-five to talk to. The others are wandering, we hardly know where. We shall not go ashore in Leghorn. We are surfeited with Italian cities for the present, and much prefer to walk the familiar quarter-deck and view this one from a distance.

The stupid magnates of this Leghorn government cannot understand that so large a steamer as ours could cross the broad Atlantic with no other purpose than to

indulge a party of ladies and gentlemen in a pleasure excursion. It looks too improbable. It is suspicious, they think. Something more important must be hidden behind it all. They cannot understand it, and they scorn the evidence of the ship's papers. They have decided at last that we are a battalion of incendiary, blood-thirsty Garibaldians in disguise! And in all seriousness they have set a gun-boat to watch the vessel night and day, with orders to close down on any revolutionary movement in a twinkling! Police boats are on patrol duty about us all the time, and it is as much as a sailor's liberty is worth to show himself in a red shirt. These policemen follow the executive officer's boat from shore to ship and from ship to shore and watch his dark manœuvres with a vigilant eye. They will arrest him yet unless he assumes an expression of countenance that shall have less of carnage, insurrection, and sedition in it. A visit paid in a friendly way to General Garibaldi yesterday (by cordial invitation), by some of our passengers, has gone far to confirm the dread suspicions the government harbours toward us. It is thought the friendly visit was only the cloak of a bloody conspiracy. These people draw near and watch us when we bathe in the sea from the ship's side. Do they think we are communing with a reserve force of rascals at the bottom?

It is said that we shall probably be quarantined at Naples. Two or three of us prefer not to run this risk. Therefore, when we are rested, we propose to go in a French steamer to Civita Vecchia, and from thence to Rome, and by rail to Naples. They do not quarantine the cars, no matter where they got their passengers from.

CHAPTER XXV

THERE are a good many things about this Italy which I do not understand—and more especially I cannot understand how a bankrupt government can have such palatial railroad depots and such marvels of turnpikes. Why, these latter are as hard as adamant, as straight as a line, as smooth as a floor, and as white as snow. When it is too dark to see any other object, one can still see the white turnpikes of France and Italy; and they are clean

enough to eat from, without a table-cloth. And yet no tolls are charged.

As for the railways—we have none like them. The cars slide as smoothly along as if they were on runners. The depots are vast palaces of cut marble, with stately colonnades of the same royal stone traversing them from end to end, and with ample walls and ceilings richly decorated with frescoes. The lofty gateways are graced with statues, and the broad floors are all laid in polished flags of marble.

These things win me more than Italy's hundred galleries of priceless art treasures, because I can understand the one and am not competent to appreciate the other. In the turnpikes, the railways, the depots, and the new boulevards of uniform houses in Florence and other cities here, I see the genius of Louis Napoleon, or rather, I see the works of that statesman imitated. But Louis has taken care that in France there shall be a foundation for these improvements—money. He has always the wherewithal to back up his projects; they strengthen France and never weaken her. Her material prosperity is genuine. But here the case is different. This country is bankrupt. There is no real foundation for these great works. The prosperity they would seem to indicate is a pretence. There is no money in the treasury, and so they enfeeble her instead of strengthening. Italy has achieved the dearest wish of her heart and become an independent State—and in so doing she has drawn an elephant in the political lottery. She has nothing to feed it on. Inexperienced in government, she plunged into all manner of useless expenditure, and swamped her treasury almost in a day. She squandered millions of francs on a navy which she did not need, and the first time she took her new toy into action she got it knocked higher than Gilderoy's kite—to use the language of the Pilgrims.

But it is an ill-wind that blows nobody good. A year ago, when Italy saw utter ruin staring her in the face and her greenbacks hardly worth the paper they were printed on, her Parliament ventured upon a *coup de main* that would have appalled the stoutest of her statesmen under less desperate circumstances. They, in a manner, confiscated the domains of the Church! This in priest-ridden Italy! This in a land which has groped in the

midnight of priestly superstition for sixteen hundred years! It was a rare good fortune for Italy, the stress of weather that drove her to break from this prison-house.

They do not call it *confiscating* the church property. That would sound too harshly yet. But it amounts to that. There are thousands of churches in Italy, each with untold millions of treasures stored away in its closets, and each with its battalion of priests to be supported. And then there are the estates of the Church—league on league of the richest lands and the noblest forests in all Italy—all yielding immense revenues to the Church, and none paying a cent in taxes to the State. In some great districts the Church owns *all* the property—lands, watercourses, woods, mills, and factories. They buy, they sell, they manufacture, and since they pay no taxes, who can hope to compete with them?

Well, the Government has seized all this in effect, and will yet seize it in rigid and unpoetical reality, no doubt. Something must be done to feed a starving treasury, and there is no other resource in all Italy—none but the riches of the Church. So the Government intends to take to itself a great portion of the revenues arising from priestly farms, factories, etc., and also intends to take possession of the churches and carry them on, after its own fashion and upon its own responsibility. In a few instances it will leave the establishments of great pet churches undisturbed, but in all others only a handful of priests will be retained to preach and pray, a few will be pensioned, and the balance turned adrift.

Pray glance at some of these churches and their embellishments, and see whether the Government is doing a righteous thing or not. In Venice, to-day, a city of a hundred thousand inhabitants, there are twelve hundred priests. Heaven only knows how many there were before the Parliament reduced their numbers. There was the great Jesuit Church. Under the old régime it required sixty priests to engineer it—the Government does it with five, now, and the others are discharged from service. All about that church wretchedness and poverty abound. At its door a dozen hats and bonnets were doffed to us, as many heads were humbly bowed, and as many hands extended, appealing for pennies—appealing with foreign words we could not understand, but appealing mutely, with sad eyes, and sunken cheeks,

and ragged raiment, that no words were needed to translate. Then we passed within the great doors, and it seemed that the riches of the world were before us! Huge columns carved out of single masses of marble, and inlaid from top to bottom with a hundred intricate figures wrought in costly verde antique; pulpits of the same rich materials, whose draperies hung down in many a pictured fold, the stony fabric counterfeiting the delicate work of the loom; the grand altar brilliant with polished facings and balustrades of oriental agate, jasper, verde antique, and other precious stones, whose names, even, we seldom hear—and slabs of priceless lapis lazuli lavished everywhere as recklessly as if the church had owned a quarry of it. In the midst of all this magnificence, the solid gold and silver furniture of the altar seemed cheap and trivial. Even the floors and ceilings cost a princely fortune.

Now, where is the use of allowing all those riches to lie idle, while half of that community hardly know, from day to day, how they are going to keep body and soul together? And where is the wisdom in permitting hundreds upon hundreds of millions of francs to be locked up in the useless trumpery of churches all over Italy, and the people ground to death with taxation to uphold a perishing Government?

As far as I can see, Italy, for fifteen hundred years, has turned all her energies, all her finances, and all her industry to the building up of a vast array of wonderful church edifices, and starving half her citizens to accomplish it. She is to-day one vast museum of magnificence and misery. All the churches in an ordinary American city put together could hardly buy the jewelled frippery in one of her hundred cathedrals. And for every beggar in America, Italy can show a hundred—and rags and vermin to match. It is the wretchedest, princeliest land on earth.

Look at the grand Duomo of Florence—a vast pile that has been sapping the purses of her citizens for five hundred years, and is not nearly finished yet. Like all other men, I fell down and worshipped it, but when the filthy beggars swarmed round me the contrast was too striking, too suggestive, and I said, 'Oh, sons of classic Italy, is the spirit of enterprise, of self-reliance, of noble endeavour, utterly dead within you? Curse your indolent worthlessness, why don't you rob your church?'

Three hundred happy, comfortable priests are employed in that Cathedral.

And now that my temper is up, I may as well go on and abuse everybody I can think of. They have a grand mausoleum in Florence, which they built to bury our Lord and Saviour and the Medici family in. It sounds blasphemous, but it is true, and here they *act* blasphemy. The dead and damned Medicis who cruelly tyrannised over Florence and were her curse for over two hundred years, are salted away in a circle of costly vaults, and in their midst the Holy Sepulchre was to have been set up. The expedition sent to Jerusalem to seize it got into trouble, and could not accomplish the burglary, and so the centre of the mausoleum is vacant now. They say the entire mausoleum was intended for the Holy Sepulchre, and was only turned into a family burying place after the Jerusalem expedition failed—but you will excuse me. Some of those Medicis would have smuggled themselves in sure.—What *they* had not the effrontery to do, was not worth doing. Why, they had their trivial, forgotten exploits on land and sea pictured out in grand frescoes (as did also the ancient doges of Venice) with the Saviour and the Virgin throwing bouquets to them out of the clouds, and the Deity himself applauding from his throne in Heaven! And who painted these things? Why, Titian, Tintoretto, Paul Veronese, Raphael—none other than the world's idols, the 'old masters.'

Andrea del Sarto glorified his princes in pictures that must save them for ever from the oblivion they merited, and they let him starve. Served him right. Raphael pictured such infernal villains as Catherine and Marie de Medicis seated in heaven and conversing familiarly with the Virgin Mary and the angels, (to say nothing of higher personages,) and yet my friends abuse me because I am a little prejudiced against the old masters—because I fail sometimes to see the beauty that is in their productions. I cannot help but see it, now and then, but I keep on protesting against the grovelling spirit that could persuade those masters to prostitute their noble talents to the adulation of such monsters as the French, Venetian, and Florentine Princes of two and three hundred years ago, all the same.

I am told that the old masters had to do these shameful things for bread, the princes and potentates being

the only patrons of art. If a grandly gifted man may drag his pride and his manhood in the dirt for bread rather than starve with the nobility that is in him untainted, the excuse is a valid one. It would excuse theft in Washingtons and Wellingtons, and unchastity in women as well.

But somehow, I cannot keep that Medici mausoleum out of my memory. It is as large as a church; its pavement is rich enough for the pavement of a King's palace; its great dome is gorgeous with frescoes; its walls are made of—what? Marble?—plaster?—wood?—paper? No. Red porphyry—verde antique—jasper—oriental agate—alabaster—mother-of-pearl—chalcedony—red coral—lapis lazuli! All the vast walls are made wholly of these precious stones, worked in, and in and in together in elaborate patterns and figures, and polished till they glow like great mirrors with the pictured splendours reflected from the dome overhead. And before a statue of one of those dead Medicis reposes a crown that blazes with diamonds and emeralds enough to buy a ship-of-the-line, almost. These are the things the Government has its evil eye upon, and a happy thing it will be for Italy when they melt away in the public treasury.

And now—. However, another beggar approaches. I will go out and destroy him, and then come back and write another chapter of vituperation.

Having eaten the friendless orphan—having driven away his comrades—having grown calm and reflective at length—I now feel in a kindlier mood. I feel that after talking so freely about the priests and the churches, justice demands that if I know anything good about either I ought to say it. I *have* heard of many things that redound to the credit of the priesthood, but the most notable matter that occurs to me now is the devotion one of the mendicant orders showed during the prevalence of the cholera last year. I speak of the Dominican friars—men who wear a coarse, heavy brown robe and a cowl, in this hot climate, and go barefoot. They live on alms altogether, I believe. They must unquestionably love their religion, to suffer so much for it. When the cholera was raging in Naples; when the people were dying by hundreds and hundreds every day; when every concern for the public welfare was swallowed up in selfish

private interest, and every citizen made the taking care of himself his sole object, these men banded themselves together and went about nursing the sick and burying the dead. Their noble efforts cost many of them their lives. They laid them down cheerfully, and well they might. Creeds mathematically precise, and hair-splitting niceties of doctrine, are absolutely necessary for the salvation of some kinds of souls, but surely the charity, the purity, the unselfishness that are in the hearts of men like these would save their souls though they were bankrupt in the true religion—which is ours.

One of these fat bare-footed rascals came here to Civita Vecchia with us in the little French steamer. There were only half a dozen of us in the cabin. He belonged in the steerage. He was the life of the ship, the bloody-minded son of the Inquisition! He and the leader of the marine band of a French man-of-war played on the piano and sang opera turn about; they sang duets together; they rigged impromptu theatrical costumes and gave us extravagant farces and pantomimes. We got along first-rate with the friar, and were excessively conversational, albeit he could not understand what we said, and certainly he never uttered a word that we could guess the meaning of.

This Civita Vecchia is the finest nest of dirt, vermin, and ignorance we have found yet, except that African perdition they call Tangier, which is just like it. The people here live in alleys two yards wide, which have a smell about them which is peculiar but not entertaining. It is well the alleys are not wider, because they hold as much smell now as a person can stand, and, of course, if they were wider they would hold more, and then the people would die. These alleys are paved with stone, and carpeted with deceased cats, and decayed rags, and decomposed vegetable-tops, and remnants of old boots, all soaked with dish water, and the people sit around on stools and enjoy it. They are indolent, as a general thing, and yet have few pastimes. They work two or three hours at a time, but not hard, and then they knock off and catch flies. This does not require any talent, because they only have to grab—if they do not get the one they are after, they get another. It is all the same to them. They have no partialities. Whichever one they get is the one they want.

They have other kinds of insects, but it does not make them arrogant. They are very quiet, unpretending people. They have more of these kind of things than other communities, but they do not boast.

They are very uncleanly—these people—in face, in person, and dress. When they see anybody with a clean shirt on, it arouses their scorn. The women wash clothes, half the day, at the public tanks in the streets, but they are probably somebody else's. Or maybe they keep one set to wear and another to wash; because they never put on any that have ever been washed. When they get done washing, they sit in the alleys and nurse their cubs. They nurse one ash-cat at a time, and the others scratch their backs against the door-post and are happy.

All this country belongs to the Papal States. They do not appear to have any schools here, and only one billiard table. Their education is at a very low stage. One portion of the men go into the military, another into the priesthood, and the rest into the shoe-making business.

They keep up the passport system here, but so they do in Turkey. This shows that the Papal States are as far advanced as Turkey. This fact will be alone sufficient to silence the tongues of malignant calumniators. I had to get my passport *viséd* for Rome in Florence, and then they would not let me come ashore here until a policeman had examined it on the wharf and sent me a permit. They did not even dare to let me take my passport in my hands for twelve hours, I looked so formidable. They judged it best to let me cool down. They thought I wanted to take the town, likely. Little did they know me. I wouldn't have it. They examined my baggage at the depot. They took one of my ablest jokes and read it over carefully twice and then read it backwards. But it was too deep for them. They passed it around, and everybody speculated on it a while, but it mastered them all.

It was no common joke. At length a veteran officer spelled it over deliberately and shook his head three or four times and said that in his opinion it was seditious. That was the first time I felt alarmed. I immediately said I would explain the document, and they crowded around. And so I explained and explained and explained, and they took notes of all I said, but the more I explained the more they could not understand it, and

when they desisted at last, I could not even understand it myself. They said they believed it was an incendiary document, levelled at the government. I declared solemnly that it was not, but they only shook their heads and would not be satisfied. Then they consulted a good while; and finally they confiscated it. I was very sorry for this, because I had worked a long time on that joke, and took a good deal of pride in it, and now I suppose I shall never see it any more. I suppose it will be sent up and filed away among the criminal archives of Rome, and will always be regarded as a mysterious infernal machine which would have blown up like a mine and scattered the good Pope all around, but for a miraculous providential interference. And I suppose that all the time I am in Rome the police will dog me about from place to place because they think I am a dangerous character.

It is fearfully hot in Civita Vecchia. The streets are made very narrow, and the houses built very solid and heavy and high, as a protection against the heat. This is the first Italian town I have seen which does not appear to have a patron saint. I suppose no saint but the one that went up in the chariot of fire could stand the climate.

There is nothing here to see. They have not even a cathedral, with eleven tons of solid silver archbishops in the back room; and they do not show you any mouldy buildings that are seven thousand years old; nor any smoke-dried old fire screens which are *chef d'œuvres* of Rubens or Simpson, or Titian or Ferguson, or any of those parties; and they haven't any bottled fragments of saints, and not even a nail from the true cross. We are going to Rome. There is nothing to see here.

CHAPTER XXVI

OF course we have been to the monster Church of St Peter, frequently. I knew its dimensions. I knew it was a prodigious structure. I knew it was just about the length of the capitol at Washington—say seven hundred and thirty feet. I knew it was three hundred and sixty-four feet wide, and consequently wider than the capitol. I knew that the cross on the top of the dome of the church

was four hundred and thirty-eight feet above the ground and therefore about a hundred or maybe a hundred and twenty-five feet higher than the dome of the capitol. —Thus I had one gauge. I wished to come as near forming a correct idea of how it was going to look, as possible. I had a curiosity to see how much I would err. I erred considerably. St Peter's did not look nearly so large as the capitol, and certainly not a twentieth part as beautiful, from the outside.

When we reached the door, and stood fairly within the church, it was impossible to comprehend that it was a *very* large building. I had to *cipher* a comprehension of it. I had to ransack my memory for some more similes. St Peter's is bulky. Its height and size would represent two of the Washington capitol set one on top of the other —if the capitol were wider; or two blocks or two blocks and a half of ordinary buildings set one on top of the other. St Peter's *was* that large, but it could and would not look so. The trouble was that everything in it and about it was on such a scale of uniform vastness that there were no contrasts to judge by—none but the people, and I had not noticed them. They were insects. The statues of children holding vases of holy water were immense, according to the tables of figures, but so was everything else around them. The mosaic pictures in the dome were huge, and were made of thousands and thousands of cubes of glass as large as the end of my little finger, but those pictures looked smooth, and gaudy of colour, and in good proportion to the dome. Evidently they would not answer to measure by. Away down toward the far end of the church (I thought it was really clear at the far end, but discovered afterward that it was in the centre, under the dome,) stood the thing they call the *baldacchino*—a great bronze pyramidal frame-work like that which upholds a mosquito bar. It only looked like a considerably magnified bedstead—nothing more. Yet I knew it was a good deal more than half as high as Niagara Falls. It was overshadowed by a dome so mighty that its own height was snubbed. The four great square piers or pillars that stand equidistant from each other in the church, and support the roof, I could not work up to their real dimensions by any method of comparison. I knew that the faces of each were about the width of a very large dwelling-house

front (fifty or sixty feet), and that they were twice as high as an ordinary three-story dwelling, but still they looked small. I tried all the different ways I could think of to compel myself to understand how large St Peter's was, but with small success. The mosaic portrait of an Apostle who was writing with a pen six feet long seemed only an ordinary Apostle.

But the people attracted my attention after a while. To stand in the door of St Peter's and look at men down toward its farther extremity, two blocks away, has a diminishing effect on them; surrounded by the prodigious pictures and statues, and lost in the vast spaces, they look very much smaller than they would if they stood two blocks away in the open air. I 'averaged' a man as he passed me and watched him as he drifted far down by the *baldacchino* and beyond—watched him dwindle to an insignificant school-boy, and then, in the midst of the silent throng of human pigmies gliding about him, I lost him. The church had lately been decorated, on the occasion of a great ceremony in honour of St Peter, and men were engaged, now, in removing the flowers and gilt paper from the walls and pillars. As no ladders could reach the great heights, the men swung themselves down from balustrades and the capitals of pilasters by ropes, to do this work. The upper gallery which encircles the inner sweep of the dome is two hundred and forty feet above the floor of the church—very few steeples in America could reach up to it. Visitors always go up there to look down into the church because one gets the best idea of some of the heights and distances from that point. While we stood on the floor one of the workmen swung loose from that gallery at the end of a long rope. I had not supposed, before, that a man *could* look so much like a spider. He was insignificant in size, and his rope seemed only a thread. Seeing that he took up so little space, I could believe the story, then, that ten thousand troops went to St Peter's once, to hear mass, and their commanding officer came afterward, and not finding them, supposed they had not yet arrived. But they were in the church, nevertheless—they were in one of the transepts. Nearly fifty thousand persons assembled in St Peter's to hear the publishing of the dogma of the Immaculate Conception. It is estimated that the floor of the church affords standing room for—for a large

number of people; I have forgotten the exact figures. But it is no matter—it is near enough.

They have twelve small pillars, in St Peter's, which came from Solomon's Temple. They have, also—which was far more interesting to me—a piece of the true cross, and some nails, and a part of the crown of thorns.

Of course we ascended to the summit of the dome, and of course we also went up into the gilt copper ball which is above it. There was room there for a dozen persons, with a little crowding, and it was as close and hot as an oven. Some of those people who are so fond of writing their names in prominent places had been there before us—a million or two, I should think. From the dome of St Peter's one can see every notable object in Rome from the Castle of St Angelo to the Coliseum. He can discern the seven hills upon which Rome is built. He can see the Tiber, and the locality of the bridge which Horatius kept 'in the brave days of old' when Lars Porsena attempted to cross it with his invading host. He can see the spot where the Horatii and the Curatii fought their famous battle. He can see the broad green Campagna, stretching away towards the mountains, with its scattered arches and broken aqueducts of the olden time, so picturesque in their gray ruin, and so daintily festooned with vines. He can see the Alban Mountains, the Appenines, the Sabine Hills, and the blue Mediterranean. He can see a panorama that is varied, extensive, beautiful to the eye, and more illustrious in history than any other in Europe.—About his feet is spread the remnant of a city that once had a population of four million souls; and among its massed edifices stand the ruins of temples, columns, and triumphal arches that knew the Cæsars, and the noonday of Roman splendour; and close by them, in unimpaired strength, is a drain of arched and heavy masonry that belonged to that older city that stood here before Romulus and Remus were born or Rome thought of. The Appian Way is here yet, and looking much as it did, perhaps, when the triumphal processions of the Emperors moved over it in other days bringing fettered princes from the confines of the earth. We cannot see the long array of chariots and mail-clad men laden with the spoils of conquest, but we can imagine the pageant, after a fashion. We look out upon many objects of interest from the dome

of St Peter's; and last of all, almost at our feet, our eyes rest upon the building which was once the Inquisition. How times changed, between the older ages and the new! Some seventeen or eighteen centuries ago, the ignorant men of Rome were wont to put Christians in the arena of the Coliseum yonder, and turn the wild beasts in upon them for a show. It was for a lesson as well. It was to teach the people to abhor and fear the new doctrine the followers of Christ were teaching. The beasts tore the victims limb from limb and made poor mangled corpses of them in the twinkling of an eye. But when the Christians came into power, when the holy Mother Church became mistress of the barbarians, she taught them the error of their ways by no such means. No, she put them in this pleasant Inquisition and pointed to the Blessed Redeemer, who was so gentle and so merciful toward all men, and they urged the barbarians to love him; and they did all they could to persuade them to love and honour him—first by twisting their thumbs out of joint with a screw; then by nipping their flesh with pincers—red-hot ones, because they are the most comfortable in cold weather; then by skinning them alive a little, and finally by roasting them in public. They always convinced those barbarians. The true religion, properly administered, as the good Mother Church used to administer it, is very, very soothing. It is wonderfully persuasive, also. There is a great difference between feeding parties to wild beasts and stirring up their finer feelings in an Inquisition. One is the system of degraded barbarians, the other of enlightened, civilised people. It is a great pity the playful Inquisition is no more.

I prefer not to describe St Peter's. It has been done before. The ashes of Peter, the disciple of the Saviour, repose in a crypt under the *baldacchino*. We stood reverently in that place; so did we also in the Mamertine Prison, where he was confined, where he converted the soldiers, and where tradition says he caused a spring of water to flow in order that he might baptize them. But when they showed us the print of Peter's face in the hard stone of the prison wall and said he made that by falling up against it, we doubted. And when, also, the monk at the church of San Sebastian showed us a paving-stone with two great footprints in it and said that Peter's feet

made those, we lacked confidence again. Such things do not impress one. The monk said that angels came and liberated Peter from prison by night, and he started away from Rome by the Appian Way. The Saviour met him and told him to go back, which he did. Peter left those footprints in the stone upon which he stood at the time. It was not stated how it was ever discovered whose footprints they were, seeing the interview occurred secretly and at night. The print of the face in the prison was that of a man of common size; the footprints were those of a man ten or twelve feet high. The discrepancy confirmed our unbelief.

We necessarily visited the Forum, where Cæsar was assassinated, and also the Tarpeian Rock. We saw the Dying Gladiator at the Capitol, and I think that even we appreciated that wonder of art; as much, perhaps, as we did that fearful story wrought in marble, in the Vatican—the Laocoon. And then the Colosseum.

Everybody knows the picture of the Colosseum; everybody recognises at once that 'looped and windowed' bandbox with a side bitten out. Being rather isolated, it shows to better advantage than any other of the monuments of ancient Rome. Even the beautiful Pantheon, whose pagan altars uphold the cross, now, and whose Venus, tricked out in consecrated gimcracks, does reluctant duty as a Virgin Mary to-day, is built about with shabby houses and its stateliness sadly marred. But the monarch of all European ruins, the Colosseum, maintains that reserve and that royal seclusion which is proper to majesty. Weeds and flowers spring from its massy arches and its circling seats, and vines hang their fringes from its lofty walls. An impressive silence broods over the monstrous structure where such multitudes of men and women were wont to assemble in other days. The butterflies have taken the places of the queens of fashion and beauty of eighteen centuries ago, and the lizards sun themselves in the sacred seat of the Emperor. More vividly than all the written histories, the Colosseum tells the story of Rome's grandeur and Rome's decay. It is the worthiest type of both that exists. Moving about the Rome of to-day, we might find it hard to believe in her old magnificence and her millions of population; but with this stubborn evidence before us that she was obliged to have a theatre with sitting room for eighty

thousand persons, and standing room for twenty thousand more, to accommodate such of her citizens as required amusement, we find belief less difficult. The Colosseum is over one thousand six hundred feet long, seven hundred and fifty wide, and one hundred and sixty-five high. Its shape is oval.

In America we make convicts useful at the same time that we punish them for their crimes. We farm them out and compel them to earn money for the State by making barrels and building roads. Thus we combine business with retribution, and all things are lovely. But in ancient Rome they combined religious duty with pleasure. Since it was necessary that the new sect called Christians should be exterminated, the people judged it was to make this work profitable to the State at the same time, and entertaining to the public. In addition to the gladiatorial combats and other shows, they sometimes threw members of the hated sect into the arena of the Colosseum and turned wild beasts in upon them. It is estimated that seventy thousand Christians suffered martyrdom in this place. This has made the Colosseum holy ground in the eyes of the followers of the Saviour. And well it might; for if the chain that bound a saint, and the footprints a saint has left upon a stone he chanced to stand upon, be holy, surely the spot where a man gave up his life for his faith is holy.

Seventeen or eighteen centuries ago this Colosseum was *the* theatre of Rome, and Rome was mistress of the world. Splendid pageants were exhibited here, in the presence of the Emperor, the great ministers of State, the nobles, and vast audiences of citizens of smaller consequence. Gladiators fought with gladiators and at times with warrior prisoners from many a distant land. It was *the* theatre of Rome—of the world—and the man of fashion who could not let fall in a casual and unintentional manner something about 'my private box at the Colosseum' could not move in the first circles. When the clothing-store merchant wished to consume the corner grocery man with envy, he bought secured seats in the front row and let the thing be known. When the irresistible dry goods clerk wished to blight and destroy, according to his native instinct, he got himself up regardless of expense and took some other fellow's young lady to the Colosseum, and then accented the affront by

cramming her with ice cream between the acts, or by approaching the cage and stirring up the martyrs with his whalebone cane for her edification. The Roman swell was in his true element only when he stood up against a pillar and fingered his moustache unconscious of the ladies; when he viewed the bloody combats through an opera glass two inches long; when he excited the envy of provincials by criticisms which showed that he had been to the Colosseum many and many a time and was long ago over the novelty of it; when he turned away with a yawn at last and said,—

'He a star! handles his sword like an apprentice brigand! he'll do for the country, maybe, but he don't answer for the metropolis!'

Glad was the contraband that had a seat in the pit at the Saturday matinee, and happy the Roman street-boy who ate his peanuts and geyed the gladiators from the dizzy gallery.

CHAPTER XXVII

I WISH to say one word about Michael Angelo Buonarotti. I used to worship the mighty genius of Michael Angelo—that man who was great in poetry, painting, sculpture, architecture—great in everything he undertook. But I do not want Michael Angelo for breakfast—for luncheon—for dinner—for tea—for supper—for between meals. I like a change, occasionally. In Genoa, he designed everything; in Milan he or his pupils designed everything; he designed the Lake of Como; in Padua, Verona, Venice, Bologna, who did we ever hear of, from guides, but Michael Angelo? In Florence he painted everything, designed everything, nearly, and what he did not design he used to sit on a favourite stone and look at, and they showed us the stone. In Pisa he designed everything but the old shot-tower, and they would have attributed that to him if it had not been so awfully out of the perpendicular. He designed the piers of Leghorn and the custom house regulations of Civita Vecchia. But, here—here it is frightful. He designed St Peter's; he designed the Pope; he designed the Pantheon, the uniform of the Pope's soldiers, the Tiber, the Vatican,

the Colosseum, the Capitol, the Tarpeian Rock, the Barberini Palace, St John Laternan, the Campagna, the Appian Way, the Seven Hills, the Baths of Caracalla, the Claudian Aqueduct, the Cloaca Maxima—the eternal bore designed the Eternal City, and unless all men and books do lie, he painted everything in it! Dan said the other day to the guide, 'Enough, enough, enough! Say no more! Lump the whole thing! say that the Creator made Italy from designs by Michael Angelo!'

I never felt so fervently thankful, so soothed, so tranquil, so filled with a blessed peace, as I did yesterday when I learned that Michael Angelo was dead.

But we have taken it out of this guide. He has marched us through miles of pictures and sculptures in the vast corridors of the Vatican; and through miles of pictures and sculptures in twenty other palaces; he has shown us the great picture in the Sistine Chapel, and frescoes enough to fresco the heavens—pretty much all done by Michael Angelo. So with him we have played that game which has vanquished so many guides for us—imbecility and idiotic questions. These creatures never suspect—they have no idea of a sarcasm.

He shows us a figure and says: 'Statoo brunzo.' (Bronze statue.)

We look at it indifferently and the doctor says: 'By Michael Angelo?'

'No—not know who.

Then he shows us the ancient Roman Forum. The doctor asks: 'Michael Angelo?'

A stare from the guide. 'No—thousan' year before he is born.'

Then an Egyptian obelisk. Again: 'Michael Angelo?'

'Oh, *mon dieu*, gentlemen! Zis is *two* thousan' year before he is born!'

He grows so tired of that unceasing question sometimes, that he dreads to show us anything at all. The wretch has tried all the ways he can think of to make us comprehend that Michael Angelo is only responsible for the creation of a *part* of the world, but somehow he has not succeeded yet. Relief for overtasked eyes and brain from study and sight-seeing is necessary, or we shall become idiotic sure enough. Therefore this guide must continue to suffer. If he does not enjoy it, so much the worse for him. We do.

In this place I may as well jot down a chapter concerning those necessary nuisances, European guides. Many a man has wished in his heart he could do without his guide; but knowing he could not, has wished he could get some amusement out of him as a remuneration for the affliction of his society. We accomplished this latter matter, and if our experience can be made useful to others they are welcome to it.

Guides know about enough English to tangle everything up so that a man can make neither head nor tail of it. They know their story by heart—the history of every statue, painting, cathedral, or other wonder they show you. They know it and tell it as a parrot would—and if you interrupt, and throw them off the track, they have to go back and begin over again. All their lives long, they are employed in showing strange things to foreigners and listening to their bursts of admiration. It is human nature to take delight in exciting admiration. It is what prompts children to say 'smart' things, and do absurd ones, and in other ways 'show off' when company is present. It is what makes gossips turn out in rain and storm to go and be the first to tell a startling bit of news. Think, then, what a passion it becomes with a guide, whose privilege it is, every day, to show to strangers wonders that throw them into perfect ecstasies of admiration! He gets so that he could not by any possibility live in a soberer atmosphere. After we discovered this, we *never* went into ecstasies any more—we never admired anything—we never showed any but impassible faces and stupid indifference in the presence of the sublimest wonders a guide had to display. We had found their weak point. We have made good use of it ever since. We have made some of those people savage, at times, but we have never lost our own serenity.

The doctor asks the questions, generally, because he can keep his countenance, and look more like an inspired idiot, and throw more imbecility into the tone of his voice than any man that lives. It comes natural to him.

The guides in Genoa are delighted to secure an American party, because Americans so much wonder, and deal so much in sentiment and emotion before any relic of Columbus. Our guide there fidgeted about as if he had swallowed a spring mattress. He was full of animation—full of impatience. He said:—

'Come wis me, genteelmen!—come! I show you ze letter writing by Christopher Colombo!—write it himself!—write it wis his own hand!—come!'

He took us to the municipal palace. After much impressive fumbling of keys and opening of locks, the stained and aged document was spread before us. The guide's eyes sparkled. He danced about us and tapped the parchment with his finger:—

'What I tell you, genteelmen! Is it not so? See! handwriting Christopher Colombo!—write it himself!'

We looked indifferent—unconcerned. The doctor examined the document very deliberately, during a painful pause. Then he said, without any show of interest:—

'Ah—Ferguson—what—what did you say was the name of the party who wrote this?'

'Christopher Colombo! ze great Christopher Colombo!'

Another deliberate examination.

'Ah—did he write it himself, or—or how?'

'He write it himself!—Christopher Colombo! he's own hand-writing, write by himself!'

Then the doctor laid the document down and said:—

'Why, I have seen boys in America only fourteen years old that could write better than that.'

'But zis is ze great Christo—'

'I don't care who it is! It's the worst writing I ever saw. Now you musn't think you can impose on us because we are strangers. We are not fools, by a good deal. If you have got any specimens of penmanship of real merit, trot them out!—and if you haven't, drive on!'

We drove on. The guide was considerably shaken up, but he made one more venture. He had something which he thought would overcome us. He said:—

'Ah, genteelmen, you come wis me! I show you beautiful, oh, magnificent bust Christopher Colombo!—splendid, grand, magnificent!'

He brought us before the beautiful bust—for it *was* beautiful—and sprang back and struck an attitude:—

'Ah, look, genteelmen!—beautiful, grand,—bust Christopher Colombo!—beautiful bust, beautiful pedestal!'

The doctor put up his eye-glass—procured for such occasions:—

'Ah—what did you say this gentleman's name was?'

'Christopher Colombo!—ze great Christopher Colombol'

'Christopher Colombo—the great Christopher Colombo. Well, what did *he* do?'

'Discover America!—discover America, oh, ze devil!'

'Discover America. No—that statement will hardly wash. We are just from America ourselves. We heard nothing about *it*. Christopher Colombo—pleasant name—is—is he dead?'

'Oh, corpo di Baccho!—three hundred years!'

'What did he die of?'

'I do not know!—I cannot tell.'

'Small-pox, think?'

'I do not know, genteelmen!—I do not know *what* he die of!'

'Measles, likely?'

'Maybe—maybe—I do *not* know—I think he die of somethings.'

'Parents living?'

'Im-posseeble!'

'Ah—which is the bust and which is the pedestal?'

'Santa Maria!—*zis* ze bust!—*zis* ze pedestal!'

'Ah, I see, I see—happy combination—very happy combination, indeed. Is—is this the first time this gentleman was ever on a bust?'

That joke was lost on the foreigner—guides cannot master the subtleties of the American joke.

We have made it interesting for this Roman guide. Yesterday we spent three or four hours in the Vatican, again, that wonderful world of curiosities. We came very near expressing interest, sometimes—even admiration—it was very hard to keep from it. We succeeded though. Nobody else ever did, in the Vatican museums. The guide was bewildered—nonplussed. He walked his legs off, nearly, hunting up extraordinary things, and exhausted all his ingenuity on us, but it was a failure; we never showed any interest in anything. He had reserved what he considered to be his greatest wonder till the last—a royal Egyptian mummy, the best preserved in the world, perhaps. He took us there. He felt so sure, this time, that some of his old enthusiasm came back to him:—

'See, genteelmen!—Mummy! Mummy!'

The eye-glass came up as calmly, as deliberately as ever.

'Ah,—Ferguson—what did I understand you to say the gentleman's name was?'

'Name?—he got no name!—Mummy!—'Gyptian mummy!'

'Yes, yes. Born here?'

'No! 'Gyptian mummy!'

'Ah, just so. Frenchman, I presume?'

'No!—*not* Frenchman, not Roman!—born in Egypta!'

'Born in Egypta. Never heard of Egypta before. Foforeign locality, likely. Mummy—mummy. How calm he is—how self-possessed. Is, ah—is he dead?'

'Oh, *sacre bleu*, been dead three thousan' year!'

The doctor turned on him savagely:—

'Here, now, what do you mean by such conduct as this! Playing us for Chinamen because we are strangers and trying to learn! Trying to impose your vile second-hand carcasses on *us*!—thunder and lightning, I've a notion to—to—if you've got a nice *fresh* corpse, fetch him out!—or by George we'll brain you!'

We make it exceedingly interesting for this Frenchman. However, he has paid us back, partly, without knowing it. He came to the hotel this morning to ask if we were up, and he endeavoured as well as he could to describe us, so that the landlord would know which person he meant. He finished with the casual remark that we were lunatics. The observation was so innocent and so honest that it amounted to a very good thing for a guide to say.

There is one remark (already mentioned), which never yet has failed to disgust these guides. We use it always, when we can think of nothing else to say. After they have exhausted their enthusiasm pointing out to us and praising the beauties of some ancient bronze image or broken legged statue, we look at it stupidly and in silence for five, ten, fifteen minutes—as long as we can hold out, in fact—and then ask:—

'Is—is he dead?'

That conquers the serenest of them. It is not what they are looking for—especially a new guide. Our Roman Ferguson is the most patient, unsuspecting, long-suffering subject we have had yet. We shall be sorry to part with him. We have enjoyed his society very much. We trust he has enjoyed ours, but we are harassed with doubts.

We have been in the catacombs. It was like going

down into a very deep cellar, only it was a cellar which had no end to it. The narrow passages are roughly hewn in the rock, and on each hand as you pass along, the hollowed shelves are carved out, from three to fourteen deep; each held a corpse once. There are names, and Christian symbols, and prayers, or sentences expressive of Christian hopes, carved upon nearly every sarcophagus. The dates belong away back in the dawn of the Christian era, of course. Here, in these holes in the ground, the first Christians sometimes burrowed to escape persecution. They crawled out at night to get food, but remained under cover in the day time. The priest told us that St Sebastian lived underground for some time while he was being hunted; he went out one day, and the soldiery discovered and shot him to death with arrows. Five or six of the early Popes—those who reigned about sixteen hundred years ago—held their papal courts and advised with their clergy in the bowels of the earth. During seventeen years—from A.D. 235 to A.D. 252—the Pope did not appear above ground. Four were raised to the great office during that period. Four years apiece, or thereabouts. It is very suggestive of the unhealthiness of underground graveyards as places of residence. One Pope afterward spent his entire pontificate in the catacombs—eight years. Another was discovered in them and murdered in the episcopal chair. There was no satisfaction in being a Pope in those days; there was too many annoyances. There are one hundred and sixty catacombs under Rome, each with its maze of narrow passages crossing and recrossing each other, and each passage walled to the top with scooped graves its entire length. A careful estimate makes the length of the passages of all the catacombs combined foot up nine hundred miles, and their graves number seven millions. We did not go through all the passages of all the catacombs. We were very anxious to do it, and made the necessary arrangements, but our too limited time obliged us to give up the idea. So we only groped through the dismal labyrinth of St Callixtus, under the Church of St Sebastian. In the various catacombs are small chapels rudely hewn in the stones, and here the early Christians often held their religious services by dim, ghostly lights. Think of mass and a sermon away down in those tangled caverns underground!

CHAPTER XXVIII

DAY after day and night after night we have wandered among the crumbling wonders of Rome; day after day and night after night we have fed upon the dust and decay of five-and-twenty centuries—have brooded over them by day and dreamt of them by night till sometimes we seemed mouldering away ourselves, and growing defaced and cornerless, and liable at any moment to fall a prey to some antiquary and be patched in the legs, and 'restored' with an unseemly nose, and labelled wrong and dated wrong, and set up in the Vatican for poets to drivel about and vandals to scribble their names on for ever and for ever more.

But the surest way to stop writing about Rome is to stop. I wish to write a real 'guide-book' chapter on this fascinating city, but I could not do it, because I have felt all the time like a boy in a candy-shop—there was everything to choose from, and yet no choice. I have drifted along hopelessly without knowing where to commence. I will not commence at all. Our passports have been examined. We will go to Naples.

The ship is lying here in the harbour of Naples—quarantined. She has been here several days and will remain several more. We that came by rail from Rome have escaped this misfortune. Of course no one is allowed to go on board the ship, or come ashore from her. She is a prisoner, now. The passengers probably spend the long, blazing days looking out from under the awnings at Vesuvius and the beautiful city—and in swearing. Think of ten days of this sort of pastime!—We go out every day in a boat and request them to come ashore. It soothes them. We lie ten steps from the ship and tell them how splendid the city is; and how much better the hotel fare is here than anywhere else in Europe; and how cool it is; and what frozen continents of ice cream there are; and what a time we are having cavorting about the country and sailing to the islands in the Bay. This tranquillises them.

ASCENT OF VESUVIUS

I shall remember our trip to Vesuvius for many a day—partly because of its sight-seeing experiences, but chiefly on account of the fatigue of the journey. Two or three of us had been resting ourselves among the tranquil and beautiful scenery of the island of Ischia, eighteen miles out in the harbour, for two days; we called it 'resting,' but I do not remember now what the resting consisted of, for when we got back to Naples we had not slept for forty-eight hours. We were just about to go to bed early in the evening, and catch up on some of the sleep we had lost, when we heard of this Vesuvius expedition. There was to be eight of us in the party, and we were to leave Naples at midnight. We laid in some provisions for the trip, engaged carriages to take us to Annunciation, and then moved about the city, to keep awake, till twelve. We got away punctually, and in the course of an hour and a half arrived at the town of Annunciation. Annunciation is the very last place under the sun. In other towns in Italy the people lie around quietly and wait for you to ask them a question or do some overt act that can be charged for—but in Annunciation they have lost even that fragment of delicacy; they seize a lady's shawl from a chair and hand it to her and charge a penny; they open a carriage door, and charge for it—shut it when you get out, and charge for it; they help you to take off a duster—two cents; brush your clothes and make them worse than they were before—two cents; smile upon you—two cents; bow, with a lick-spittle smirk, hat in hand—two cents; they volunteer all information, such as that the mules will arrive presently—two cents—warm day, sir—two cents—take you four hours to make the ascent—two cents. And so they go. They crowd you—infest you—swarm about you, and sweat and smell offensively, and look sneaking and mean, and obsequious. There is no office too degrading for them to perform, for money. I have had no opportunity to find out anything about the upper classes by my own observation, but from what I hear said about them I judge that what they lack in one or two of the bad traits the *canaille* have, they make up in one or two others that are worse. How the people beg!—many of them very well dressed. too.

These Neapolitians always ask four times as much money as they intend to take, but if you give them what they first demand, they feel ashamed of themselves for aiming so low, and immediately ask more. When money is to be paid and received, there is always some vehement jawing and gesticulating about it. One cannot buy and pay for two cents' worth of clams without trouble and a quarrel. One 'course,' in a two-horse carriage, costs a franc—that is law—but the hackman always demands more, on some pretence or other, and if he gets it he makes a new demand. It is said that a stranger took a one-horse carriage for a course—tariff, half a franc. He gave the man five francs, by way of experiment. He demanded more, and received another franc. Again he demanded more, and got a franc—demanded more, and it was refused. He grew vehement—was again refused, and became noisy. The stranger said, 'Well, give me the seven francs again, and I will see what I can do'—and when he got them, he handed the hackman half a franc, and he immediately asked for two cents to buy a drink with. It may be thought that I am prejudiced. Perhaps I am. I would be ashamed of myself if I were not.

ASCENT OF VESUVIUS—CONTINUED

Well, as I was saying, we got our mules and horses, after an hour and a half of bargaining with the population of Annunciation, and started sleepily up the mountain, with a vagrant at each mule's tail who pretended to be driving the brute along, but was really holding on and getting himself dragged up instead. I made slow headway at first, but I began to get dissatisfied at the idea of paying my minion five francs to hold my mule back by the tail and keep him from going up the hill, and so I discharged him. I got along faster then.

We had one magnificent picture of Naples from a high point on the mountain side. We saw nothing but the gas lamps, of course—two-thirds of a circle, skirting the great Bay—a necklace of diamonds glinting up through the darkness from the remote distance—less brilliant than the stars overhead, but more softly, richly beautiful—and over all the great city the lights crossed and recrossed each other in many and many a sparkling line

and curve. And back of the town, far around and abroad over the miles of level campagna, were scattered rows, and circles, and clusters of lights, all glowing like so many gems, and marking where a score of villages were sleeping. About this time, the fellow who was hanging on to the tail of the horse in front of me and practising all sorts of unnecessary cruelty upon the animal, got kicked some fourteen rods, and this incident, together with the fairy spectacle of the lights far in the distance, made me serenely happy, and I was glad I started to Vesuvius.

ASCENT OF MOUNT VESUVIUS—CONTINUED

'See Naples and die.' Well, I do not know that one would necessarily die after merely seeing it, but to attempt to live there might turn out a little differently. To see Naples as we saw it in the early dawn from far up on the side of Vesuvius, is to see a picture of wonderful beauty. At that distance its dingy buildings looked white—and so, rank on rank of balconies, windows, and roofs, they piled themselves up from the blue ocean till the colossal castle of St Elmo topped the grand white pyramid and gave the picture symmetry, emphasis, and completeness. And when its lilies turned to roses—when it blushed under the sun's first kiss—it was beautiful beyond all description. One might well say, then, 'See Naples and die.' The frame of the picture was charming, itself. In front, the smooth sea—a vast mosaic of many colours; the lofty islands swimming in a dreamy haze in the distance; at our end of the city the stately double peak of Vesuvius, and its strong black ribs and seams of lava stretching down to the limitless level campagna—a green carpet that enchants the eye and leads it on and on, past clusters of trees, and isolated houses, and snowy villages, until it shreds out in a fringe of mist and general vagueness far away. It is from the Hermitage, there on the side of Vesuvius, that one should 'see Naples and die.'

But do not go within the walls and look at it in detail. That takes away some of the romance of the thing. The people are filthy in their habits, and this makes filthy streets and breeds disagreeable sights and smells. There never was a community so prejudiced against the cholera.

as these Neapolitans are. But they have good reason to be. The cholera generally vanquishes a Neapolitan when it seizes him, because, you understand, before the doctor can dig through the dirt and get at the disease the man dies. The upper classes take a sea-bath every day, and are pretty decent.

The streets are generally about wide enough for one wagon, and how they do swarm with people! It is Broadway repeated in every street, in every court, in every alley! Such masses, such throngs, such multitudes of hurrying, bustling, struggling humanity! We never saw the like of it, hardly even in New York, I think. There are seldom any sidewalks, and when there are, they are not often wide enough to pass a man on without caroming on him. So everybody walks in the street—and where the street is wide enough, carriages are for ever dashing along. Why a thousand people are not run over and crippled every day is a mystery that no man can solve.

But if there is an eighth wonder in the world, it must be the dwelling-houses of Naples. I honestly believe a good majority of them are a hundred feet high! And the solid brick walls are seven feet through. You go up nine flights of stairs before you get to the 'first' floor. No, not nine, but there or thereabouts. There is a little bird-cage of an iron railing in front of every window clear away up, up, up, among the eternal clouds, where the roof is, and there is always somebody looking out of every window—people of ordinary size looking out from the first floor, people a shade smaller from the second, people that look a little smaller yet from the third—and from thence upward they grow smaller and smaller by a regularly graduated diminution, till the folks in the topmost windows seem more like birds in an uncommonly tall martin box than anything else. The perspective of one of these narrow cracks of streets, with its rows of tall houses stretching away till they come together in the distance like railway tracks; its clothes-lines crossing over at all altitudes and waving their bannered raggedness over the swarms of people below; and the white-dressed women perched in balcony railings all the way from the pavement up to the heavens—a perspective like that is really worth going into Neapolitan details to see.

ASCENT OF VESUVIUS—CONTINUED

Naples, with its immediate suburbs, contains six hundred and twenty-five thousand inhabitants, but I am satisfied it covers no more ground than an American city of one hundred and fifty thousand. It reaches up into the air infinitely higher than three American cities, though, and there is where the secret of it lies. I will observe here, in passing, that the contrasts between opulence and poverty, and magnificence and misery, are more frequent and more striking in Naples than in Paris even. One must go to the Bois de Boulogne to see fashionable dressing, splendid equipages and stunning liveries, and to the Faubourg St Antoine to see vice, misery, hunger, rags, dirt—but in the thoroughfares of Naples these things are all mixed together. Naked boys of nine years and the fancy-dressed children of luxury; shreds and tatters, and brilliant uniforms; jackass-carts and state-carriages; beggars, Princes and Bishops, jostle each other in every street. At six o'clock every evening, all Naples turns out to drive on the *Riviera di Chiaja*, (whatever that may mean); and for two hours one may stand there and see the motliest and the worst mixed procession go by that ever eyes beheld. Princes (there are more Princes than policemen in Naples—the city is infested with them)—Princes who live up seven flights of stairs and don't own any principalities, will keep a carriage and go hungry; and clerks, mechanics, milliners, and strumpets will go without their dinners and squander the money on a hack-ride in the Chiaja; the rag-tag and rubbish of the city stack themselves up, to the number of twenty or thirty, on a rickety little go-cart hauled by a donkey not much bigger than a cat, and *they* drive in the Chiaja; Dukes and bankers, in sumptuous carriages and with gorgeous drivers and footmen, turn out, also, and so the furious procession goes. For two hours rank and wealth, and obscurity and poverty clatter along side by side in the wild procession, and then go home serene, happy, covered with glory!

I was looking at a magnificent marble staircase in the King's palace, the other day, which, it was said, cost five million francs, and I suppose it did cost half a million, maybe. I felt as if it must be a fine thing to live in a

country where there was such comfort and such luxury as this. And then I stepped out musing, and almost walked over a vagabond who was eating his dinner on the curbstone—a piece of bread and a bunch of grapes. When I found that this mustang was clerking in a fruit establishment (he had the establishment along with him in a basket); at two cents a day, and that he had no palace at home where he lived, I lost some of my enthusiasm concerning the happiness of living in Italy.

This naturally suggests to me a thought about wages here. Lieutenants in the army get about a dollar a day, and common soldiers a couple of cents. I only know one clerk—he gets four dollars a month. Printers get six dollars and a half a month, but I have heard of a foreman who get thirteen. To grow suddenly and violently rich, as this man is, naturally makes him a bloated aristocrat. The airs he puts on are unsufferable.

And, speaking of wages, reminds me of prices of merchandise. In Paris you pay twelve dollars a dozen for Jouvin's best kid gloves; gloves of about as good quality sell here at three or four dollars a dozen. You pay five and six dollars a piece for fine linen shirts in Paris; here and in Leghorn you pay two and a half. In Marseilles you pay forty dollars for a first-class dress coat made by a good tailor, but in Leghorn you can get a full dress suit for the same money. Here you get handsome business suits at from ten to twenty dollars, and in Leghorn you can get an overcoat for fifteen dollars that would cost you seventy in New York. Fine kid boots are worth eight dollars in Marseilles and four dollars here. Lyons velvets rank higher in America than those of Genoa. Yet the bulk of Lyons velvets you buy in the States are made in Genoa and imported into Lyons, where they receive the Lyons stamp and are then exported to America. You can buy enough velvet in Genoa for twenty-five dollars to make a five hundred dollar cloak in New York—so the ladies tell me. Of course these things bring me back, by a natural and easy transition, to the

ASCENT OF VESUVIUS—CONTINUED

And thus the wonderful Blue Grotto is suggested to me. It is situated on the Island of Capri, twenty-two

miles from Naples. We chartered a little steamer and went out there. Of course, the police boarded us and put us through a health examination, and inquired into our politics, before they would let us land. The airs these little insect Governments put on are in the last degree ridiculous. They even put a policeman on board of our boat to keep an eye on us as long as we were in the Capri dominions. They thought we wanted to steal the grotto, I suppose. It was worth stealing. The entrance to the cave is four feet high and four feet wide, and is in the face of a lofty perpendicular cliff—the sea-wall. You enter in small boats—and a tight squeeze it is, too. You cannot go in at all when the tide is up. Once within, you find yourself in an arched cavern about one hundred and sixty feet long, one hundred and twenty wide, and about seventy high. How deep it is no man knows. It goes down to the bottom of the ocean. The waters of this placid subterannean lake are the brightest, loveliest blue that can be imagined. They are as transparent as plate glass, and their colouring would shame the richest sky that ever bent over Italy. No tint could be more ravishing, no lustre more superb. Throw a stone into the water, and the myriad of tiny bubbles that are created flash out a brilliant glare like blue theatrical fires. Dip an oar, and its blade turns to splendid frosted silver, tinted with blue. Let a man jump in, and instantly he is cased in an armour more gorgeous than ever kingly Crusader wore.

Then we went to Ischia, but I had already been to that island and tired myself to death 'resting' a couple of days and studying human villainy, with the landlord of the Grande Sentinelle for a model. So we went to Procida, and from thence to Pozzuoli, where St Paul landed after he sailed from Samos. I landed at precisely the same spot where St Paul landed, and so did Dan and the others. It was a remarkable coincidence. St Paul preached to these people seven days before he started to Rome.

Nero's Baths, the ruins of Baiæ, the Temple of Serapis; Cumæ, where the Cumæan Sybil interpreted the oracles, the Lake Agnano, with its ancient submerged city still visible far down in its depths—these and a hundred other points of interest we examined with critical imbecility, but the Grotto of the Dog claimed our chief attention,

because we had heard and read so much about it. Everybody has written about the Grotto del Cane and its poisonous vapours, from Pliny down to Smith, and every tourist has held a dog over its floor by the legs to test the capabilities of the place. The dog dies in a minute and a half—a chicken instantly. As a general thing, strangers who crawl in there to sleep do not get up until they are called. And then they don't either. The stranger that ventures to sleep there takes a permanent contract. I longed to see this grotto. I resolved to take a dog and hold him myself; suffocate him a little, and time him; suffocate him some more and then finish him. We reached the grotto at about three in the afternoon, and proceeded at once to make the experiments. But now, an important difficulty presented itself. We had no dog.

ASCENT OF VESUVIUS—CONTINUED

At the Hermitage we were about fifteen or eighteen hundred feet above the sea, and thus far a portion of the ascent had been pretty abrupt. For the next two miles the road was a mixture—sometimes the ascent was abrupt and sometimes it was not: but one characteristic it possessed all the time, without failure—without modification—it was all uncompromisingly and unspeakably infamous. It was a rough, narrow trail, and led over an old lava flow—a black ocean which was tumbled into a thousand fantastic shapes—a wild chaos of ruin, desolation, and barrenness—a wilderness of billowy upheavals, of furious whirlpools, of miniature mountains rent asunder—of gnarled and knotted, wrinkled and twisted masses of blackness that mimicked branching roots, great vines, trunks of trees, all interlaced and mingled together: and all these weird shapes, all this turbulent panorama, all this stormy, far-stretching waste of blackness, with its thrilling suggestiveness of life, of action, of boiling, surging, furious motion, was petrified!—all stricken dead and cold in the instant of its maddest rioting! fettered, paralysed, and left to glower at heaven in impotent rage for ever more!

Finally we stood in a level, narrow valley (a valley that had been created by the terrific march of some old time irruption) and on either hand towered the two steep peaks of Vesuvius. The one we had to climb—

the one that contains the active volcano—seemed about eight hundred or one thousand feet high, and looked almost too straight-up-and-down for any man to climb, and certainly no mule could climb it with a man on his back. Four of these native pirates will carry you to the top in a sedan chair, if you wish it, but suppose they were to slip and let you fall,—is it likely that you would



'WE PLOUGHED OUR WAY WITH PRODIGIOUS STRIDES.'

ever stop rolling? Not this side of eternity, perhaps. We left the mules, sharpened our finger nails, and began the ascent I have been writing about so long, at twenty minutes to six in the morning. The path led straight up a rugged sweep of loose chunks of pumice-stone, and for about every two steps forward we took we slid back one. It was so excessively steep that we had to stop, every fifty or sixty steps, and rest a moment. To

see our comrades, we had to look very nearly straight up at those above us, and very nearly straight down at those below. We stood on the summit at last—it had taken an hour and fifteen minutes to make the trip.

What we saw there was simply a circular crater—a circular ditch, if you please—about two hundred feet deep, and four or five hundred feet wide, whose inner wall was about half a mile in circumference. In the centre of the great circus ring thus formed, was a torn and ragged upheaval a hundred feet high, all snowed over with a sulphur crust of many and many a brilliant and beautiful colour, and the ditch enclosed this like the moat of a castle, or surrounded it as a little river does a little island, if the simile is better. The sulphur coating of that island was gaudy in the extreme—all mingled together in the richest confusion were red, blue, brown, black, yellow, white—I do not know that there was a colour, or shade of a colour, or combination of colours, unrepresented—and when the sun burst through the morning mists and fired this tinted magnificence, it topped imperial Vesuvius like a jewelled crown!

The crater itself—the ditch—was not so variegated in colouring, but yet, in its softness, richness, and unpretentious elegance, it was more charming, more fascinating to the eye. There was nothing 'loud' about its well-bred and well-dressed look. Beautiful? One could stand and look down upon it for a week without getting tired of it. It had the semblance of a pleasant meadow, whose slender grasses and whose velvety mosses were frosted with a shining dust, and tinted with palest green that deepened gradually to the darkest hue of the orange leaf, and deepened yet again into gravest brown, then faded into orange, then into brightest gold, and culminated in the delicate pink of a new blown rose. Where portions of the meadow had sunk, and where other portions had been broken up like an ice-floe, the cavernous openings of the one, and the ragged upturned edges exposed by the other, were hung with a lace work of soft-tinted crystals of sulphur that changed their deformities into quaint shapes and figures that were full of grace and beauty.

The walls of the ditch were brilliant with yellow banks of sulphur and with lava and pumice-stone of many colours. No fire was visible anywhere, but gusts of sulphurous steam issued silently and invisibly from a thousand

little cracks and fissures in the crater, and were wafted to our noses with every breeze. But so long as we kept our nostrils buried in our handkerchiefs, there was small danger of suffocation.

Some of the boys thrust long strips of paper down into holes and set them on fire, and so achieved the glory of lighting their cigars by the flames of Vesuvius, and others cooked eggs over fissures in the rocks and were happy.

The view from the summit would have been superb but for the fact that the sun could only pierce the mists at long intervals. Thus the glimpses we had of the grand panorama below were only fitful and unsatisfactory.

THE DESCENT

The descent of the mountain was a labour of only four minutes. Instead of stalking down the rugged path we ascended, we chose one which was bedded knee-deep in loose ashes, and ploughed our way with prodigious strides that would almost have shamed the performance of him of the seven-league boots.

The Vesuvius of to-day is a very poor affair compared to the mighty volcano of Kilauea, in the Sandwich Islands, but I am glad I visited it. It was well worth it.

It is said that during one of the grand eruptions of Vesuvius it discharged massy rocks weighing many tons a thousand feet into the air, its vast jets of smoke and steam ascended thirty miles toward the firmament, and clouds of its ashes were wafted abroad and fell upon the decks of ships seven hundred and fifty miles at sea ! I will take the ashes at a moderate discount, if any one will take the thirty miles of smoke, but I do not feel able to take a commanding interest in the whole story by myself.

CHAPTER XXIX

THE BURIED CITY OF POMPEII

THEY pronounce it Pom-pay-e. I always had an idea that you went down into Pompeii with torches, by the way of damp, dark stairways, just as you do in silver mines, and traversed gloomy tunnels with lava overhead and something on either hand like dilapidated prisons

gouged out of the solid earth, that faintly resembled houses. But you do nothing of the kind. Fully one-half of the buried city, perhaps, is completely exhumed and thrown open freely to the light of day; and there stand the long rows of solidly-built brick houses (roofless) just as they stood eighteen hundred years ago, hot with the flaming sun; and there lie their floors, clean swept, and not a bright fragment tarnished or wanting of the laboured mosaics that pictured them with the beasts, and birds, and flowers which we copy in perishable carpets to-day; and there are the Venuses, and Bacchuses, and Adonises, making love and getting drunk in many-hued frescoes on the walls of saloon and bed-chamber; and there are the narrow streets and narrower sidewalks, paved with flags of good hard lava, the one deeply rutted with the chariot-wheels, and the other with the passing feet of the Pompeiians of by-gone centuries; and there are the bake-shops, the temples, the halls of justice, the baths, the theatres—all clean-scraped and neat, and suggesting nothing of the nature of a silver mine away down in the bowels of the earth. The broken pillars lying about, the doorless doorways and the crumpled tops of the wilderness of walls, were wonderfully suggestive of the 'burnt district' in one of our cities, and if there had been any charred timbers, shattered windows, heaps of debris, and general blackness and smokiness about the place, the resemblance would have been perfect. But no—the sun shines as brightly down on old Pompeii to-day as it did when Christ was born in Bethlehem, and its streets are cleaner a hundred times than ever Pompeian saw them in her prime. I know whereof I speak—for in the great, chief thoroughfares (Merchant Street and the Street of Fortune) have I not seen with my own eyes how for two hundred years at least the pavements were not repaired!—how ruts five and even ten inches deep were worn into the thick flagstones by the chariot-wheels of generations of swindled tax-payers? And do I not know by these signs that Street Commissioners of Pompeii never attended to their business, and that if they never mended the pavements they never cleaned them? And, besides, is it not the inborn nature of Street Commissioners to avoid their duty whenever they get a chance? I wish I knew the name of the last one that held office in Pompeii so that I could give him a blast. I speak

with feeling on this subject, because I caught my foot in one of those ruts, and the sadness that came over me when I saw the first poor skeleton, with ashes and lava sticking to it, was tempered by the reflection that maybe that party was the Street Commissioner.

No—Pompeii is no longer a buried city. It is a city of hundreds and hundreds of roofless houses, and a tangled maze of streets where one could easily get lost, without a guide, and have to sleep in some ghostly palace that had known no living tenant since that awful November night of eighteen centuries ago.

We passed through the gate which faces the Mediterranean (called the 'Marine Gate'), and by the rusty, broken image of Minerva, still keeping tireless watch and ward over the possessions it was powerless to save, and went up a long street and stood in the broad court of the Forum of Justice. The floor was level and clean, and up and down either side was a noble colonnade of broken pillars, with their beautiful Ionic and Corinthian columns scattered about them. At the upper end were the vacant seats of the Judges, and behind them we descended into a dungeon where the ashes and cinders had found two prisoners chained on that memorable November night, and tortured them to death. How they must have tugged at the pitiless fetters as the fierce fires surged around them!

Then we lounged through many and many a sumptuous private mansion which we could not have entered without a formal invitation in incomprehensible Latin, in the olden time, when the owners lived there—and we probably wouldn't have got it. These people built their houses a good deal alike. The floors were laid in fanciful figures wrought in mosaics of many-coloured marbles. At the threshold your eyes fell upon a Latin sentence of welcome, sometimes, or a picture of a dog, with the legend 'Beware of the Dog,' and sometimes a picture of a bear or a faun with no inscription at all. Then you enter a sort of vestibule, where they used to keep the hat-rack, I suppose; next a room with a large marble basin in the midst and the pipes of a fountain; on either side are bedrooms; beyond the fountain is a reception-room, then a little garden, dining-room, and so forth and so on. The floors were all mosaic, the walls were stuccoed, or frescoed, or ornamented with bas-reliefs, and here and there were

statues, large and small, and little fish-pools, and cascades of sparkling water that sprang from secret places in the colonnade of handsome pillars that surrounded the court, and kept the flower-beds fresh and the air cool. Those Pompeians were very luxurious in their tastes and habits. The most exquisite bronzes we have seen in Europe, came from the exhumed cities of Herculaneum and Pompeii, and also the finest cameos and the most delicate engravings on precious stones; their pictures, eighteen or nineteen centuries old, are often much more pleasing than the celebrated rubbish of the old masters of three centuries ago. They were well up in art. From the creation of these works of the first, clear up to the eleventh century, art seems hardly to have existed at all—at least no remnants of it are left—and it was curious to see how far (in some things at any rate) these old time pagans excelled the remote generations of masters that came after them. The pride of the world in sculptures seem to be the Laocoon and the Dying Gladiator, in Rome. They are as old as Pompeii, were dug from the earth like Pompeii; but their exact age or who made them can only be conjectured. But worn, and cracked, without a history, and with the blemishing stains of numberless centuries upon them, they still mutely mock at all efforts to rival their perfections.

It was a quaint and curious pastime, wandering through this old silent city of the dead—lounging through utterly deserted streets where thousands and thousands of human beings once bought and sold, and walked and rode, and made the place resound with the noise and confusion of traffic and pleasure. They were not lazy. They hurried in those days. We had evidence of that. There was a temple on one corner, and it was a shorter cut to go between the columns of that temple from one street to the other than to go around—and behold that pathway had been worn deep into the heavy flag-stone floor of the building by generations of time-saving feet. They would not go around when it was quicker to go through. We do that way in our cities.

Everywhere, you see things that make you wonder how old these old houses were before the night of destruction came—things, too, which bring back those long dead inhabitants and place them living before your eyes. For instance: The steps (two feet thick—lava blocks)

that lead up out of the school, and the same kind of steps that lead up into the dress circle of the principal theatre, are almost worn through! For ages the boys hurried out of that school, and for ages their parents hurried into that theatre, and the nervous feet that have been dust and ashes for eighteen centuries have left their record for us to read to-day. I imagined I could see crowds of gentlemen and ladies thronging into the theatre, with tickets for secured seats in their hands, and on the wall, I read the imaginary placard, in infamous grammar, 'POSITIVELY NO FREE LIST, EXCEPT MEMBERS OF THE PRESS!' Hanging about the doorway (I fancied) were slouchy Pompeian street-boys uttering slang and profanity and keeping a wary eye out for checks. I entered the theatre, and sat down in one of the long rows of stone benches in the dress circle, and looked at the place for the orchestra, and the ruined stage, and around at the wide sweep of empty boxes, and thought to myself, 'This house won't pay.' I tried to imagine the music in full blast, the leader of the orchestra beating time, and the 'versatile' So-and-So (who had 'just returned from a most successful tour in the provinces to play his last and farewell engagement of positively six nights only, in Pompeii, previous to his departure for Herculaneum') charging around the stage and piling the agony mountains high—but I could not do it with such a 'house' as that; those empty benches tied my fancy down to dull realities. I said, these people that ought to be here have been dead, and still, and mouldering to dust for ages and ages, and will never care for the trifles, and follies of life any more for ever—'Owing to circumstances, etc., etc., there will not be any performance to-night.' Close down the curtain. Put out the lights.

And so I turned away and went through shop after shop and store after store, far down the long street of the merchants, and called for the wares of Rome and the East, but the tradesmen were gone, the marts were silent, and nothing was left but the broken jars all set in cement of cinders and ashes: the wine and the oil that once had filled them were gone with their owners.

In a bake-shop was a mill for grinding the grain, and the furnaces for baking the bread: and they say that here in the same furnaces, the exhumers of Pompeii found nice, well-baked loaves which the baker had not found

time to remove from the ovens the last time he left his shop, because circumstances compelled him to leave in such a hurry.

In one house (the only building in Pompeii which no woman is now allowed to enter) were the small rooms and short beds of solid masonry, just as they were in the old times, and on the walls were pictures which looked almost as fresh as if they were painted yesterday, but which no pen could have the hardihood to describe; and here and there were Latin inscriptions—obscene scintillations of wit, scratched by hands that possibly were uplifted to heaven for succour in the midst of a driving storm of fire before the night was done.

In one of the principal streets was a ponderous stone tank, and a water-spout that supplied it, and where the tired, heated toilers from the Campagna used to rest their right hands when they bent over to put their lips to the spout, the thick stone was worn down to a broad groove an inch or two deep. Think of the countless thousands of hands that had pressed that spot in the ages that are gone, so to reduce a stone that is as hard as iron!

They had a great public bulletin board in Pompeii—a place where announcements for gladiatorial combats, elections, and such things, were posted—not on perishable paper, but carved in enduring stone. One lady, who, I take it, was rich and well brought up, advertised a dwelling or so to rent, with baths and all the modern improvements, and several hundred shops, stipulating that the dwellings should not be put to immoral purposes. You can find out who lived in many a house in Pompeii by the carved stone door-plates affixed to them: and in the same way you can tell who they were that occupy the tombs. Everywhere around are things that reveal to you something of the customs and history of this forgotten people. But what would a volcano leave of an American city, if it once rained its cinders on it? Hardly a sign or a symbol to tell its story.

In one of these long Pompeian halls the skeleton of a man was found, with ten pieces of gold in one hand and a large key in the other. He had seized his money and started toward the door, but the fiery tempest, caught him at the very threshold, and he sank down and died. One more minute of precious time would have saved him.

I saw the skeletons of a man, a woman, and two young girls. The woman had her hands spread wide apart, as if in mortal terror, and I imagined I could still trace upon her shapeless face something of the expression of wild despair that distorted it when the heavens rained fire in these streets, so many ages ago. The girls and the man lay with their faces upon their arms, as if they had tried to shield them from the enveloping cinders. In one apartment eighteen skeletons were found, all in sitting postures, and blackened places on the walls still mark their shapes and show their attitudes, like shadows. One of them, a woman, still wore upon her skeleton throat a necklace, with her name engraved upon it—JULIE DI DIOMEDE.

But perhaps the most poetical thing Pompeii has yielded to modern research, was that grand figure of a Roman soldier, clad in complete armour; who, true to his duty, true to his proud name of a soldier of Rome, and full of the stern courage which had given to that name its glory, stood to his post by the city gate, erect and unflinching, till the hell that raged around him *burned out* the dauntless spirit it could not conquer.

We never read of Pompeii but we think of that soldier; we cannot write of Pompeii without the natural impulse to grant to him the mention he so well deserves. Let us remember that he was a soldier—not a policeman—and so, praise him. Being a soldier, he stayed,—because the warrior instinct forbade him to fly. Had he been a policeman he would have stayed also—because he would have been asleep.

There are not half a dozen flights of stairs in Pompeii, and no other evidences that the houses were more than one story high. The people did not live in the clouds, as do the Venetians, the Genoese and Neapolitans of to-day.

We came out from under the solemn mysteries of this city of the Venerable Past—this city which perished, with all its old ways and its quaint old fashions about it, remote centuries ago, when the Disciples were preaching the new religion, which is as old as the hills to us now—and went dreaming among the trees that grow over acres and acres of its still buried streets and squares, till a shrill whistle and the cry of '*All aboard—last train for Naples!*' woke me up and reminded me that I belonged

to the nineteenth century, and was not a dusty mummy, caked with ashes and cinders, eighteen hundred years old. The transition was startling. The idea of a railroad train actually running to old dead Pompeii, and whistling irreverently, and calling for passengers in the most bustling and business-like way, was as strange a thing as one could imagine, and as unpoetical and disagreeable as it was strange.

Compare the cheerful life and the sunshine of this day with the horrors the younger Pliny saw here, the 9th of November, A.D. 79, when he was so bravely striving to remove his mother out of reach of harm, while she begged him, with all a mother's unselfishness, to leave her to perish and save himself.

'By this time the murky darkness had so increased that one might have believed himself abroad in a black and moonless night, or in a chamber where all the lights had been extinguished. On every hand was heard the complaints of women, and wailing of women and the cries of men. One called his father, another his son, and another his wife, and only by their voices could they know each other. Many in their despair begged that death would come and end their distress.

'Some implored the gods to succour them, and some believed that this night was the last, the eternal night which should engulf the universe!

'Even so it seemed to me—and I consoled myself for the coming death with the reflection: **BEHOLD, THE WORLD IS PASSING AWAY!**'

After browsing among the stately ruins of Rome, of Baiae, of Pompeii, and after glancing down the long marble ranks of battered and nameless imperial heads that stretch down the corridors of the Vatican, one thing strikes me with a force it never had before: the unsubstantial, unlasting character of fame. Men lived long lives, in the olden times, and struggled feverishly through them, toiling like slaves, in oratory, in generalship, or in literature, and then laid them down and died, happy in the possession of an enduring history and a deathless name. Well, twenty little centuries flutter away, and what is left of these things? A crazy inscription on a block of stone, which snuffy antiquaries bother over and tangle up and make nothing out of but a bare name

(which they spell wrong)—no history, no tradition, no poetry—nothing that can give it even a passing interest. What may be left of General Grant's great name forty centuries hence? This—in the Encyclopedia for A.D. 5868, possibly :—

'URIAH S. (or Z.) GRAUNT—popular poet of ancient times in the Aztec provinces of the United States of British America. Some authors say flourished about A.D. 742; but the learned Ah-ah Foo-foo states that he was a cotemporary of Scharks-pyre, the English poet, and flourished about A.D. 1328—some three centuries *after* the Trojan War instead of before it. He wrote "Rock me to Sleep, Mother."'

These thoughts sadden me. I will to bed.

CHAPTER XXX

HOME, again! For the first time, in many weeks, the ship's entire family met and shook hands on the quarter-deck. They had gathered from many points of the compass and from many lands, but not one was missing; there was no tale of sickness or death among the flock to dampen the pleasure of the reunion. Once more there was a full audience on deck to listen to the sailors' chorus as they got the anchor up, and to wave an adieu to the land as we sped away from Naples. The seats were full at dinner again, the domino parties were complete, and the life and bustle on the upper deck in the fine moonlight at night was like old times—old times that had been gone weeks only, but yet they were weeks so crowded with incident, adventure and excitement, that they seemed almost like years. There was no lack of cheerfulness on board the *Quaker City*. For once, her title was a misnomer.

At seven in the evening, with the western horizon all golden from the sunken sun, and specked with distant ships, the full moon sailing high overhead, the dark blue of the sea underfoot, and a strange sort of twilight affected by all these different lights and colours around us and about us, we sighted superb Stromboli. With what majesty the monarch held his lonely state above the level sea! Distance clothed him in a purple gloom, and added a veil of shimmering mist that so softened

his rugged features that we seemed to see him through a web of silver gauze. His torch was out; his fires were smouldering; a tall column of smoke that rose up and lost itself in the growing moonlight was all the sign he gave that he was a living Autocrat of the Sea and not the spectre of a dead one.

At two in the morning we swept through the Straits of Messina, and so bright was the moonlight that Italy on the one hand and Sicily on the other seemed almost as distinctly visible as though we looked at them from the middle of a street we were traversing. The city of Messina, milk-white, and starred and spangled all over with gaslights, was a fairy spectacle. A great party of us were on deck smoking and making a noise, and waiting to see famous Scylla and Charybdis. And presently the Oracle stepped out with his eternal spy-glass and squared himself on the deck like another Colossus of Rhodes. It was a surprise to see him abroad at such an hour. Nobody supposed he cared anything about an old fable like that of Scylla and Charybdis. One of the boys said :—

‘Hallo, doctor, what are you doing up here at this time of night? What do you want to see this place for?’

‘What do *I* want to see this place for?’ Young man, little do you know me, or you wouldn’t ask such a question. I wish to see *all* the places that’s mentioned in the Bible.’

‘Stuff—this place isn’t mentioned in the Bible.’

‘It ain’t mentioned in the Bible!—*this* place ain’t—well now, what place *is* this, since you know so much about it?’

‘Why it’s Scylla and Charybdis.’

‘Scylla and Cha—confound it, I thought it was Sodom and Gomorrah!’

And he closed up his glass and went below. The above is the ship story. Its plausibility is marred a little by the fact that the Oracle was not a Biblical student, and did not spend much of his time instructing himself about Scriptural localities. They say the Oracle complains in this hot weather, lately, that the only beverages in the ship that is passable, is the butter. He did not mean butter, of course, but inasmuch as that article remains in a melted state now since we are out of ice, it is fair to give him the credit of getting one long word in the right place, anyhow, for once in his life. He said, in

Rome, that the Pope was a noble-looking old man, but he never *did* think much of his *Iliad*.

We spent one pleasant day skirting along the Isles of Greece. They are very mountainous. Their prevailing tints are gray and brown, approaching to red. Little white villages, surrounded by trees, nestle in the valleys or roost upon the lofty perpendicular sea-walls.

We had one fine sunset—a rich carmine flush that suffused the western sky and cast a ruddy glow far over the sea. Fine sunsets seem to be rare in this part of the world—or at least, striking ones. They are soft, sensuous, lovely—they are exquisite, refined, effeminate, but we have seen no sunsets here yet like the gorgeous conflagrations that flame in the track of the sinking sun in our high northern latitudes.

But what were sunsets to us, with the wild excitement upon us of approaching the most renowned of cities! What cared we for outward visions, when Agamemnon, Achilles, and a thousand other heroes of the great Past were marching in ghostly procession through our fancies? What were sunsets to us, who were about to live and breathe and walk in actual Athens; yea, and go far down into the dead centuries and bid in person for the slaves, Diogenes and Plato, in the public market-place, or gossip with the neighbours about the siege of Troy or the splendid deeds of Marathon? We scorned to consider sunsets.

We arrived, and entered the ancient harbour of the Piræus at last. We dropped anchor within half a mile of the village. Away off, across the undulating Plain of Attica, could be seen a little square-topped hill with a something on it, which our glasses soon discovered to be the ruined edifices of the citadel of the Athenians, and most prominent among them loomed the venerable Parthenon. So exquisitely clear and pure is this wonderful atmosphere that every column of the noble structure was discernible through the telescope, and even the smaller ruins about it assumed some semblance of shape. This at a distance of five or six miles. In the valley, near the Acropolis (the square-topped hill before spoken of), Athens itself could be vaguely made out with an ordinary lorgnette. Everybody was anxious to get ashore and visit these classic localities as quickly as possible. No land we had yet seen had aroused such universal interest among the passengers.

But bad news came. The commandant of the Piræus came in his boat, and said we must either depart or else get outside the harbour and remain imprisoned in our ship, under rigid quarantine, for eleven days! So we took up the anchor and moved outside, to lie a dozen hours or so, taking in supplies, and then sail for Constantinople. It was the bitterest disappointment we had yet experienced. To lie a whole day in sight of the Acropolis, and yet be obliged to go away without visiting Athens! Disappointment was hardly a strong enough word to describe the circumstances.

All hands were on deck, all the afternoon, with books and maps and glasses, trying to determine which 'narrow rocky ridge' was the Areopagus, which sloping hill the Pnyx, which elevation the Museum Hill, and so on. And we got things confused. Discussion became heated, and party spirit ran high. Church members were gazing with emotion upon a hill which they said was the one St Paul preached from, and another faction claimed that that hill was the Hymettus, and another that it was Pentelicon! After all the trouble, we could be certain of only one thing—the square-topped hill was the Acropolis, and the grand ruin that crowned it was the Parthenon, whose picture we knew in infancy in the school books.

We inquired of everybody who came near the ship, whether there were guards in the Piræus, whether they were strict, what the chances were of capture should any of us slip ashore, and in case any of us made the venture and were caught, what would be probably done to us? The answers were discouraging: There was a strong guard or police force; the Piræus was a small town, and any stranger seen in it would surely attract attention—capture would be certain. The commandant said the punishment would be 'heavy'; when asked 'how heavy?' he said it would be very severe—that was all we could get out of him.

At eleven o'clock at night, when most of the ship's company were abed, four of us stole softly ashore in a small boat, a clouded moon favouring the enterprise, and started two and two, and far apart, over a low hill, intending to go clear around the Piræus, out of the range of its police. Picking our way so stealthily over that rocky, nettle-grown eminence, made me feel a good

deal as if I were on my way somewhere to steal something. My immediate comrade and I talked in an undertone about quarantine laws and their penalties, but we found nothing cheering in the subject. I was posted. Only a few days before, I was talking with our captain, and he mentioned the case of a man who swam ashore from a quarantined ship somewhere, and got imprisoned six months for it; and when he was in Genoa a few years ago, a captain of a quarantined ship went in his boat to a departing ship, which was already outside of the harbour, and put a letter on board to be taken to his family, and the authorities imprisoned him three months for it, and then conducted him and his ship fairly to sea, and warned him never to show himself in that port again while he lived. This kind of conversation did no good, further than to give a sort of dismal interest to our quarantine-breaking expedition, and so we dropped it. We made the entire circuit of the town without seeing anybody but one man, who stared at us curiously, but said nothing, and a dozen persons asleep on the ground before their doors, whom we walked among and never woke—but we woke up dogs enough, in all conscience—we always had one or two barking at our heels, and several times we had as many as ten and twelve at once. They made such a preposterous din that persons aboard our ship said they could tell how we were progressing for a long time, and where we were, by the barking of the dogs. The clouded moon still favoured us. When we had made the whole circuit, and were passing among the houses on the farther side of the town, the moon came out splendidly, but we no longer feared the light. As we approached a well, near a house, to get a drink, the owner merely glanced at us and went within. He left the quiet, slumbering town at our mercy. I record it here proudly, that we didn't do anything to it.

Seeing no road, we took a tall hill to the left of the distant Acropolis for a mark, and steered straight for it over all obstructions, and over a little rougher piece of country than exists anywhere else outside of the State of Nevada, perhaps. Part of the way it was covered with small, loose stones—we trod on six at a time, and they all rolled. Another part of it was dry, loose, newly-ploughed ground. Still another part of it was a long stretch of low grape-vines, which was tanglesome

and troublesome, and which we took to be brambles. The Attic Plane, barring the grape-vines, was a barren, desolate, unpoetical waste—I wonder what it was in Greece's Age of Glory, five hundred years before Christ?

In the neighbourhood of one o'clock in the morning, when we were heated with fast walking and parched with thirst, Denny exclaimed, 'Why, these weeds are grape-vines!' and in five minutes we had a score of bunches of large, white, delicious grapes, and were reaching down for more when a dark shape rose mysteriously up out of the shadows beside us and said 'Ho!' And so we left.

In ten minutes more we struck into a beautiful road, and unlike some others we had stumbled upon at intervals, it led in the right direction. We followed it. It was broad, and smooth, and white—handsome and in perfect repair, and shaded on both sides for a mile or so with single ranks of trees, and also with luxuriant vineyards. Twice we entered and stole grapes, and the second time somebody shouted at us from some invisible place. Where upon we left again. We speculated in grapes no more on that side of Athens.

Shortly we came upon an ancient stone aqueduct, built upon arches, and from that time forth we had ruins all about us—we were approaching our journey's end. We could not see the Acropolis now or the high hill, either, and I wanted to follow the road till we were abreast of them, but the others overruled me, and we toiled laboriously up the stony hill immediately in our front—and from its summit saw another—climbed it and saw another! It was an hour of exhausting work. Soon we came upon a row of open graves, cut in the solid rock—for a while one of them served Socrates for a prison—we passed around the shoulder of the hill, and the citadel, in all its ruined magnificence, burst upon us! We hurried across the ravine and up a winding road, and stood on the old Acropolis, with the prodigious walls of the citadel towering above our heads. We did not stop to inspect their massive blocks of marble, or measure their height, or guess at their extraordinary thickness, but passed at once through a great arched passage like a railway tunnel, and went straight to the gate that leads to the ancient temples. It was locked! So, after all, it seemed that we were not to see the great

Parthenon face to face. We sat down and held a council of war. Result: the gate was only a flimsy structure of wood—we would break it down. It seemed like desecration, but then we had travelled far, and our necessities were urgent. We could not hunt up guides and keepers—we must be on the ship before daylight. So we argued. This was all very fine, but when we came to break the gate, we could not do it. We moved around an angle of the wall and found a low bastion—eight feet high without—ten or twelve within. Denny prepared to scale it, and we got ready to follow. By dint of hard scrambling he finally straddled the top, but some loose stones crumbled away and fell with a crash into the court within. There was instantly a banging of doors and a shout. Denny dropped from the wall in a twinkling, and we retreated in disorder to the gate. Xerxes took that mighty citadel four hundred and eighty years before Christ, when his five millions of soldiers and camp-followers followed him to Greece, and if we four Americans could have remained unmolested five minutes longer, we could have taken it too.

The garrison had turned out—four Greeks. We clamoured at the gate, and they admitted us. [Bribery and corruption.]

We crossed a large court, entered a great door, and stood upon a pavement of purest white marble, deeply worn by footprints. Before us, in the flooding moonlight, rose the noblest ruins we had ever looked upon—the Propylæ; a small temple of Minerva; the Temple of Hercules, and the grand Parthenon. We got these names from the Greek guide, who didn't seem to know more than seven men ought to know. These edifices were all built of the whitest Pentelic marble, but have a pinkish stain upon them now. Where any part is broken, however, the fracture looks like fine loaf sugar. Six caryatides, or marble women, clad in flowing robes, support the portico of the Temple of Hercules, but the porticoes and the colonnades of the other structures are formed of massive Doric and Ionic pillars, whose flutings and capitals are still measurably perfect, notwithstanding the centuries that have gone over them and the sieges they have suffered. The Parthenon, originally, was two hundred and twenty-six feet long, one hundred wide, and seventy high, and had two rows

of great columns, eight in each, at either end, and single rows of seventeen each down the sides, and was one of the most graceful and beautiful edifices ever erected.

Most of the Parthenon's imposing columns are still standing, but the roof is gone. It was a perfect building two hundred and fifty years ago, when a shell dropped into the Venetian magazine stored here, and the explosion which followed wrecked and unroofed it. I remember but little about the Parthenon, and I have put in one or two facts and figures for the use of other people with short memories. Got them from the guide book.

As we wandered thoughtfully down the marble-paved length of this stately temple, the scene about us was strangely impressive. Here and there, in lavish profusion, were gleaming white statues of men and women propped against blocks of marble, some of them armless, some without legs, others headless—but all looking mournful in the moonlight, and startlingly human! They rose up and confronted the midnight intruder on every side—they stared at him with stony eyes from unlooked-for nooks and recesses; they peered at him over fragmentary heaps far down the desolate corridors; they barred his way in the midst of the broad forum, and solemnly pointed with handleless arms the way from the sacred fane; and through the roofless temple the moon looked down, and banded the floor and darkened the scattered fragments and broken statues with the slanting shadows of the columns.

What a world of ruined sculpture was about us! Set up in rows—stacked up in piles—scattered broadcast over the wide area of the Acropolis—were hundreds of crippled statues of all sizes and of the most exquisite workmanship; and vast fragments of marble that once belonged to the entablatures, covered with bas-reliefs representing battles and sieges, ships of war with three and four tiers of oars, pageants and processions—everything one could think of. History says that the temples of the Acropolis were filled with the noblest works of Praxiteles and Phidias, and of many a great master in sculpture besides—and surely these elegant fragments attest it.

We walked out into the grass-grown, fragment-strewn court beyond the Parthenon. It startled us, every now and then, to see a stony white face stare suddenly up at

us out of the grass with its dead eyes. The place seemed alive with ghosts. I half expected to see the Athenian heroes of twenty centuries ago glide out of the shadows and steal into the old temple they knew so well and regarded with such boundless pride.

The full moon was riding high in the cloudless heavens now. We sauntered carelessly and unthinkingly to the edge of the lofty battlements of the citadel, and looked down—a vision! And such a vision! Athens by moonlight! The prophet that thought the splendour of the New Jerusalem were revealed to him, surely saw this instead! It lay in the level plain right under our feet—all spread abroad like a picture—and we looked down upon it as we might have looked from a balloon. We saw no semblance of a street, but every house, every window, every clinging vine, every projection, was as distinct and sharply marked as if the time were noonday; and yet there was no glare, no glitter, nothing harsh or repulsive—the noiseless city was flooded with the mellowest light that ever streamed from the moon, and seemed like some living creature wrapped in peaceful slumber. On its farther side was a little temple, whose delicate pillars and ornate front glowed with a rich lustre that chained the eye like a spell; and nearer by, the palace of the king reared its creamy walls out of the midst of a great garden of shrubbery that was flecked all over with a random shower of amber lights—a spray of golden sparks that lost their brightness in the glory of the moon, and glinted softly upon the sea of dark foliage like the pallid stars of the milky-way. Overhead the stately columns, majestic still in their ruin—underfoot the dreaming city—in the distance the silver sea—not on the broad earth is there another picture half so beautiful!

As we turned and moved again through the temple, I wished that the illustrious men who had sat in it in the remote ages could visit it again and reveal themselves to our curious eyes—Plato, Aristotle, Demosthenes, Socrates, Phocion, Pythagoras, Euclid, Pindar, Xenophon, Herodotus, Praxiteles and Phidias, Zeuxis the painter. What a constellation of celebrated names! But more than all, I wished that old Diogenes, groping so patiently with his lantern, searching so zealously for one solitary honest man in all the world, might meander along and stumble on our party. I ought not to say

it, maybe, but still I suppose he would have put out his light.

We left the Parthenon to keep its watch over old Athens, as it had kept it for twenty-three hundred years, and went and stood outside the walls of the citadel. In the distance was the ancient, but still almost perfect Temple of Theseus, and close by, looking to the west, was the Bema, from whence Demosthenes thundered his philippics and fired the wavering patriotism of his countrymen. To the right was Mars Hill, where the Areopagus sat in ancient times, and where St Paul defined his position, and below was the market-place where he 'disputed daily' with the gossip-loving Athenians.

It occurred to us, after a while, that if we wanted to get home before daylight betrayed us, we had better be moving. So we hurried away. When far on our road, we had a parting view of the Parthenon, with the moonlight streaming through its open colonnades and touching its capitals with silver. As it looked then, solemn, grand, and beautiful, it will always remain in our memories.

As we marched along, we began to get over our fears, and ceased to care much about quarantine scouts or anybody else. We grew bold and reckless; and once, in a sudden burst of courage, I even threw a stone at a dog. It was a pleasant reflection, though, that I did not hit him, because his master might just possibly have been a policeman. Inspired by this happy failure, my valour became utterly uncontrollable, and at intervals I absolutely whistled, though on a moderate key. But boldness breeds boldness, and shortly I plunged into a vineyard, in the full light of the moon, and captured a gallon of superb grapes, not even minding the presence of a peasant who rode by on a mule. Denny and Birch followed my example. Now I had grapes enough for a dozen, but then Jackson was all swollen up with courage, too, and he was obliged to enter a vineyard presently. The first bunch he seized brought trouble. A frowsy, bearded brigand sprang into the road with a shout, and flourished a musket in the light of the moon! We sidled toward the Piræus—not running, you understand, but only advancing with celerity. The brigand shouted again, but still we advanced. It was getting late, and we had no time to fool away on every ass that wanted to drivel Greek platitudes to us. We would just as soon have

talked with him as not if he had not been in a hurry. Presently Denny said, 'Those fellows are following us!'

We turned, and, sure enough, there they were—three fantastic pirates armed with guns. We slackened our pace to let them come up, and in the meantime I got out my cargo of grapes and dropped them firmly but reluctantly into the shadows by the wayside. But I was not afraid. I only felt that it was not right to steal grapes. And all the more so when the owner was around—and not only around, but with his friends around also. The villains came up and searched a bundle Dr Birch had in his hand, and scowled upon him when they found it had nothing in it but some holy rocks from Mars Hill, and these were not contraband. They evidently suspected him of playing some wretched fraud upon them, and seemed half inclined to scalp the party. But finally they dismissed us with a warning, couched in excellent Greek, I suppose, and dropped tranquilly in our wake. When we had gone three hundred yards they stopped, and we went on rejoicing. But behold, another armed rascal came out of the shadows and took their place, and followed us two hundred yards. Then he delivered us over to another miscreant, who emerged from some mysterious place, and he in turn to another! For a mile and a half our rear was guarded all the while by armed men. I never travelled in so much state before in all my life.

It was a good while after that before we ventured to steal any more grapes, and when we did we stirred up another troublesome brigand, and then we ceased all further speculation in that line. I suppose that fellow that rode by on the mule posted all the sentinels, from Athens to Piræus, about us.

Every field on that long route was watched by an armed sentinel, some of whom had fallen asleep, no doubt, but were on hand, nevertheless. This shows what sort of a country modern Attica is—a community of questionable characters. These men were not there to guard their possessions against strangers, but against each other; for strangers seldom visit Athens and the Piræus, and when they do, they go in daylight, and can buy all the grapes they want for a trifle. The modern inhabitants are confiscators and falsifiers of high repute, if

gossip speaks truly concerning them, and I freely believe it does.

Just as the earlier tinges of the dawn flushed the eastern sky and turned the pillared Parthenon to a broken harp hung in the pearly horizon, we closed our thirteenth mile of weary, round-about marching, and emerged upon the sea-shore abreast the ships, with our usual escort of fifteen hundred Piræus dogs howling at our heels. We hailed a boat that was two or three hundred yards from shore, and discovered in a moment that it was a police-boat on the lookout for any quarantine-breakers that might chance to be abroad. So we dodged—we were used to that by this time—and when the scouts reached the spot we had so lately occupied, we were absent. They cruised along the shore, but in the wrong direction, and shortly our own boat issued from the gloom and took us aboard. They had heard our signal on the ship. We rode noiselessly away, and before the police-boat came in sight again, we were safe at home once more.

Four more of our passengers were anxious to visit Athens, and started half an hour after we returned; but they had not been ashore five minutes till the police discovered and chased them so hotly that they barely escaped to their boat again, and that was all. They pursued the enterprise no further.

We set sail for Constantinople to-day, but some of us little care for that. We have seen all there was to see in the old city that had its birth sixteen hundred years before Christ was born, and was an old town before the foundations of Troy were laid—and saw it in its most attractive aspect. Wherefore, why should *we* worry.

Two other passengers ran the blockade successfully last night. So we learned this morning. They slipped away so quietly that they were not missed from the ship for several hours. They had the hardihood to march into the Piræus in the early dusk and hire a carriage. They ran some danger of adding two or three months' imprisonment to the other novelties of their Holy Land Pleasure Excursion. I admire 'cheek.' But they went and came safely, and never walked a step.

CHAPTER XXXI

FROM Athens all through the islands of the Grecian Archipelago, we saw little but forbidding sea-walls and barren hills, sometimes surmounted by three or four graceful columns of some ancient temple, lonely and deserted—a fitting symbol of the desolation that has come upon all Greece in these latter ages. We saw no ploughed fields, very few villages, no trees or grass or vegetation of any kind, scarcely, and hardly ever an isolated house. Greece is a bleak, unsmiling desert, without agriculture, manufactures, or commerce, apparently. What supports its poverty-stricken people or its Government, is a mystery.

I suppose that ancient Greece and modern Greece compared, furnish the most extravagant contrast to be found in history. George I., an infant of eighteen, and a scraggy nest of foreign office holders, sit in the places of Themistocles, Pericles, and the illustrious scholars and generals of the Golden Age of Greece. The fleets that were the wonder of the world when the Parthenon was new, are a beggarly handful of fishing-smacks now, and the manly people that performed such miracles of valour at Marathon are only a tribe of unconsidered slaves to-day. The classic Illyssus has gone dry, and so have all the sources of Grecian wealth and greatness. The nation numbers only eight hundred thousand souls, and there is poverty and misery and mendacity enough among them to furnish forty millions and be liberal about it. Under King Otho the revenues of the State were five millions of dollars—raised from a tax of *one-tenth* of all the agricultural products of the land (which tenth the farmer had to bring to the royal granaries on pack mules any distance not exceeding six leagues) and from extravagant taxes on trade and commerce. Out of that five millions the small tyrant tried to keep an army of ten thousand men, pay all the hundreds of useless Grand Equerries in Waiting, First Grooms of the Bed-chamber, Lord High Chancellors of the Exploded Exchequer, and all the other absurdities which these puppy-kingdoms indulge in, in imitation of the great monarchies; and in addition he set about building a while marble

palace to cost about five millions itself. The result was, simply : ten into five goes no times and none over. All these things could not be done with five millions, and Otho fell into trouble.

The Greek throne, with its unpromising adjuncts of a ragged population of ingenious rascals who were out of employment eight months in the year because there was little for them to borrow and less to confiscate, and a waste of barren hills and weed-grown deserts, went begging for a good while. It was offered to one of Victoria's sons, and afterwards to various other younger sons of royalty who had no thrones and were out of business, but they all had the charity to decline the dreary honour, and veneration enough for Greece's ancient greatness to refuse to mock her sorrowful rags and dirt with a tinsel throne in this day of her humiliation—till they came to this young Danish George, and he took it. He has finished the splendid palace I saw in the radiant moonlight the other night, and is doing many other things for the salvation of Greece, they say.

We sailed through the barren Archipelago, and into the narrow channel they sometimes call the Dardanelles and sometimes the Hellespont. This part of the country is rich in historic reminiscences, and poor as Sahara in everything else. For instance, as we approached the Dardanelles, we coasted along the Plains of Troy and past the mouth of the Scamander; we saw where Troy had stood (in the distance) and where it does not stand now—a city that perished when the world was young. The poor Trojans are all dead, now. They were born too late to see Noah's Ark, and died too soon to see our menagerie. We saw where Agamemnon's fleets rendezvoused, and away inland a mountain which the map said was Mount Ida. Within the Hellespont we saw where the original first shoddy contract mentioned in history was carried out, and the 'parties of the second part' gently rebuked by Xerxes. I speak of the famous bridge of boats which Xerxes ordered to be built over the narrowest part of the Hellespont (where it is only two or three miles wide). A modern gale destroyed the flimsy structure, and the King, thinking that to publicly rebuke the contractors might have a good effect on the next set, called them out before the army and had them beheaded. In the next ten minutes he let a new

contract for the bridge. It has been observed by ancient writers that the second bridge was a very good bridge. Xerxes crossed his host of five millions of men on it, and if it had not been purposely destroyed, it would probably have been there yet. If our Government would rebuke some of our shoddy contractors occasionally, it might work much good. In the Hellespont we saw where Leander and Lord Byron swam across, the one to see her upon whom his soul's affections were fixed with a devotion that only death could impair, and the other merely for a flyer, as Jack says. We had two noted tombs near us, too. On one shore slept Ajax, and on the other Hecuba.

We had water batteries and forts on both sides of the Hellespont, flying the crimson flag of Turkey, with its white crescent, and occasionally a village, and sometimes a train of camels; we had all these to look at till we entered the broad sea of Marmora, and then the land soon fading from view, we resumed euchre and whist once more.

We dropped anchor in the mouth of the Golden Horn at daylight in the morning. Only three or four of us were up to see the great Ottoman capital. The passengers do not turn out at unseasonable hours, as they used to, to get the earliest possible glimpse of strange foreign cities. They are well over that. If we were lying in sight of the Pyramids of Egypt, they would not come on deck until after breakfast, nowadays.

The Golden Horn is a narrow arm of the sea, which branches from the Bosphorus (a sort of broad river which connects the Marmora and Black Seas), and, curving around, divides the city in the middle. Galata and Pera are on one side of the Bosphorus, and the Golden Horn; Stamboul (ancient Byzantium) is upon the other. On the other bank of the Bosphorus is Scutari and other suburbs of Constantinople. This great city contains a million inhabitants, but so narrow are its streets, and so crowded together are its houses, that it does not cover much more than half as much ground as New York City. Seen from the anchorage or from a mile or so up the Bosphorus, it is by far the handsomest city we have seen. Its dense array of houses swells upward from the water's edge, and spreads over the domes of many hills; and the gardens that peep out here and there, the great globes of the mosques, and the countless minarets that meet

the eye everywhere, invest the metropolis with the quaint Oriental aspect one dreams of when he reads books of eastern travel. Constantinople makes a noble picture.

But its attractiveness begins and ends with its picturesqueness. From the time one starts ashore till he gets back again, he execrates it. The boat he goes in is admirably miscalculated for the service it is built for. It is handsomely and neatly fitted up, but no man could handle it well in the turbulent currents that sweep down the Bosphorus from the Black Sea, and few men could row it satisfactorily even in still water. It is a long, light canoe (*caïque*), large at one end and tapering to a knife blade at the other. They make that long sharp end the bow, and you can imagine how these boiling currents spin it about. It has two oars, and sometimes four, and no rudder. You start to go to a given point, and you run in fifty different directions before you get there. First one oar is backing water, and then the other; it is seldom that both are going ahead at once. This kind of boating is calculated to drive an impatient man mad in a week. The boatmen are the awkwardest, the stupidest, and the most unscientific on earth, without question.

Ashore, it was—well, it was an eternal circus. People were thicker than bees, in those narrow streets, and the men were dressed in all the outrageous, outlandish, idolatrous, extravagant, thunder-and-lightning costumes that ever a tailor with the delirium tremens and seven devils could conceive of. There was no freak in dress too crazy to be indulged in; no absurdity too absurd to be tolerated; no frenzy in ragged diabolism too fantastic to be attempted. No two men were dressed alike. It was a wild masquerade of all imaginable costumes—every struggling throng in every street was a dissolving view of stunning contrasts. Some patriarchs wore awful turbans, but the grand mass of the infidel horde wore the fiery red skull cap they call a *fez*. All the remainder of the raiment they indulged in was utterly indescribable.

The shops here are mere coops, mere boxes, bath-rooms, closets—anything you please to call them—on the first floor. The Turks sit cross-legged in them, and work and trade and smoke long pipes, and smell like—like Turks. That covers the ground. Crowding the narrow

streets in front of them are beggars, who beg for ever, yet never collect anything; and wonderful cripples, distorted out of all semblance of humanity, almost; vagabonds driving laden asses; porters carrying dry-goods boxes as large as cottages on their backs; pedlars of grapes, hot corn, pumpkin seeds, and a hundred other things, yelling like fiends; and sleeping happily, comfortably, serenely, among the hurrying feet, are the famed dogs of Constantinople; drifting noiselessly about are squads of Turkish women, draped from chin to feet in flowing robes, and with snowy veils bound about their heads, that disclose only the eyes and a vague, shadowy notion of their features. Seen moving about, far away in the dim, arched aisles of the Great Bazaar, they look as the shrouded dead must have looked when they walked forth from their graves amid the storms and thunders and earthquakes that burst upon Calvary that awful night of the Crucifixion. A street in Constantinople is a picture which one ought to see once—not oftener.

And then there was the goose-rancher—a fellow who drove a hundred geese before him about the city, and tried to sell them. He had a pole ten feet long, with a crook in the end of it, and occasionally a goose would branch out from the flock and make a lively break around the corner, with wings half lifted and neck stretched to its utmost. Did the goose-merchant get excited? No. He took his pole and reached after that goose with unspeakable *sang-froid*—took a hitch round his neck, and ‘yanked’ him back to his place in the flock without an effort. He steered his geese with that stick as easily as another man would steer a yawl. A few hours afterward we saw him sitting on a stone at a corner, in the midst of the turmoil, sound asleep in the sun, with his geese squatting around him, or dodging out of the way of asses and men. We came by again, within the hour, and he was taking account of stock, to see whether any of his flock had strayed or been stolen. The way he did it was unique. He put the end of his stick within six or eight inches of a stone wall, and made the geese march in single file between it and the wall. He counted them as they went by. There was no dodging that arrangement.

If you want dwarfs—I mean just a few dwarfs for a curiosity—go to Genoa. If you wish to buy them by

the gross, for retail, go to Milan. There are plenty of dwarfs all over Italy, but it did not seem to me that in Milan the crop was luxuriant. If you would see a fair average style of assorted cripples, go to Naples, or travel through the Roman States. But if you would see the very heart and home of cripples and human monsters, both, go straight to Constantinople. A beggar in Naples who can show a foot which has all run into one horrible toe, with one shapeless nail on it, has a fortune—but such an exhibition as that would not provoke any notice in Constantinople. The man would starve. Who would pay any attention to attractions like his among the rare monsters that throng the bridges of the Golden Horn and display their deformities in the gutters of Stamboul? O wretched impostor! How could he stand against the three-legged woman, and the man with his eye in his cheek? How would he blush in presence of the man with fingers on his elbow? Where would he hide himself when the dwarf with seven fingers on each hand, no upper lip, and his under-jaw gone, came down in his majesty? Bismillah! The cripples of Europe are a delusion and a fraud. The truly gifted flourish only in the byways of Pera and Stamboul.

That three-legged woman lay on the bridge, with her stock in trade so disposed as to command the most striking effect—one natural leg, and two long, slender, twisted ones with feet on them like somebody else's fore-arm. Then there was a man farther along who had no eyes, and whose face was the colour of a fly-blown beefsteak, and wrinkled and twisted like a lava-flow—and verily so tumbled and distorted were his features that no man could tell the wart that served him for a nose from his cheek-bones. In Stamboul was a man with a prodigious head, an uncommonly long body, legs eight inches long and feet like snow-shoes. He travelled on those feet and his hands, and was as sway-backed as if the Colossus of Rhodes had been riding him. Ah, a beggar has to have exceedingly good points to make a living in Constantinople. A blue-faced man, who had nothing to offer except that he had been blown up in a mine; would be regarded as a rank impostor, and a mere damaged soldier on crutches would never make a cent. It would pay him to get a piece of his head taken off, and cultivate a wen like a carpet sack.

The Mosque of St Sophia is the chief lion of Constantinople. You must get a firman and hurry there the first thing. We did that. We did not get a firman, but we took along four or five franc pieces a piece, which is much the same thing.

I do not think much of the Mosque of St Sophia. I suppose I lack appreciation. We will let it go at that. It is the rustiest old barn in heathendom. I believe all the interest that attaches to it comes from the fact that it was built for a Christian church and then turned into a mosque, without much alteration, by the Mohammedan conquerors of the land. They made me take off my boots and walk into the place in my stocking-feet. I caught cold, and got myself so stuck up with a complication of gums, slime, and general corruption, that I wore out more than two thousand boot-jacks getting my boots off that night, and even then some Christian hide peeled off with them. I abate not a single boot-jack.

St Sophia is a colossal church, thirteen or fourteen hundred years old, and unsightly enough to be very, very much older. Its immense dome is said to be more wonderful than St Peter's, but its dirt is much more wonderful than its dome, though they never mention it. The church has a hundred and seventy pillars in it, each a single piece, and all of costly marbles of various kinds, but they came from ancient temples at Baalbec, Heliopolis, Athens, and Ephesus, and are battered, ugly and repulsive. They were a thousand years old when this church was new, and then the contrast must have been ghastly—if Justinian's architects did not trim them any. The inside of the dome is figured all over with a monstrous inscription in Turkish characters, wrought in gold mosaic, that looks as glaring as a circus bill; the pavements and the marble balustrades are all battered and dirty; the perspective is marred everywhere by a web of ropes that depend from the dizzy height of the dome, and suspend countless dingy, coarse oil lamps, and ostrich-eggs, six or seven feet above the floor. Squatting and sitting in groups, here and there and far and near, were rugged Turks reading books, hearing sermons, or receiving lessons like children, and in fifty places were more of the same sort bowing and straightening up, bowing again and getting down to kiss the earth,

muttering prayers the while, and keeping up their gymnastics till they ought to have been tired, if they were not.

Everywhere was dirt, and dust, and dinginess, and gloom; everywhere were signs of a hoary antiquity, but with nothing touching or beautiful about it; everywhere were those groups of fantastic pagans; overhead the gaudy mosaics and the web of lamp-ropes—nowhere was there anything to win one's love or challenge his admiration.

The people who go into ecstasies over St Sophia must surely get them out of the guide book (where every church is spoken of as being 'considered by good judges to be the most marvellous structure, in many respects, that the world has ever seen'). Or else they are those old connoisseurs from the wilds of New Jersey who laboriously learn the difference between a fresco and a fire-plug and from that day forward feel privileged to void their critical bathos on painting, sculpture, and architecture for ever more.

We visited the Dancing Dervishes. There were twenty-one of them. They wore a long, light-coloured loose robe that hung to their heels. Each in his turn went up to the priest (they were all within a large circular railing) and bowed profoundly and then went spinning away deliriously and took his appointed place in the circle, and continued to spin. When all had spun themselves to their places, they were about five or six feet apart—and so situated, the entire circle of spinning pagans spun itself three separate times around the room. It took twenty-five minutes to do it. They spun on the left foot, and kept themselves going by passing the right rapidly before it and digging it against the waxed floor. Some of them made incredible 'time.' Most of them spun around forty times in a minute, and one artist averaged about sixty-one times a minute, and kept it up during the whole twenty-five. His robe filled with air and stood out all around him like a balloon.

They made no noise of any kind, and most of them tilted their heads back and closed their eyes, entranced with a sort of devotional ecstasy. There was a rude kind of music, part of the time, but the musicians were not visible. None but spinners were allowed within the circle. A man had to either spin or stay outside. It

was about as barbarous an exhibition as we have witnessed yet. Then sick persons came and lay down, and beside them women laid their sick children (one a babe at the breast), and the patriarch of the Dervishes walked upon their bodies. He was supposed to cure their diseases by trampling upon their breasts or backs or standing on the back of their necks. This is well enough for a people who think all their affairs are made or marred by viewless spirits of the air—by giants, gnomes, and genii—and who still believe, to this day, all the wild tales in the Arabian Nights. Even so an intelligent missionary tells me.

We visited the Thousand and One Columns. I do not know what it was originally intended for, but they said it was built for a reservoir. It is situated in the centre of Constantinople. You go down a flight of stone steps in the middle of a barren place, and there you are. You are forty feet underground, and in the midst of a perfect wilderness of tall, slender, granite columns, of Byzantine architecture. Stand where you would, or change your position as often as you pleased, you were always a centre from which radiated a dozen long archways and colonnades that lost themselves in distance in the sombre twilight of the place. This old dried-up reservoir is occupied by a few ghostly silk-spinners now, and one of them showed me a cross cut high up in one of the pillars. I suppose he meant me to understand that the institution was there before the Turkish occupation, and I thought he made a remark to that effect; but he must have had an impediment in his speech, for I did not understand him.

We took off our shoes and went into the marble mausoleum of the Sultan Mahmoud, the neatest piece of architecture, inside, that I have seen lately. Mahmoud's tomb was covered with a black velvet pall, which was elaborately embroidered with silver; it stood within a fancy silver railing; at the sides and corners were silver candlesticks that would weigh more than a hundred pounds, and they supported candles as large as a man's leg; on the top of the sarcophagus was a fez, with a handsome diamond ornament upon it, which an attendant said cost a hundred thousand pounds, and lied like a Turk when he said it. Mahmoud's whole family were comfortably planted around him.

We went to the great Bazaar in Stamboul, of course, and I shall not describe it further than to say it is a monstrous hive of little shops—thousands, I should say—all under one roof, and cut up into innumerable little blocks by narrow streets which are arched overhead. One street is devoted to a particular kind of merchandise, another to another, and so on. When you wish to buy a pair of shoes you have the swing of the whole street—you do not have to walk yourself down hunting stores in different localities. It is the same with silks, antiquities, shawls, etc. The place is crowded with people all the time, and as the gay-coloured Eastern fabrics are lavishly displayed before every shop, the great Bazaar of Stamboul is one of the sights that are worth seeing. It is full of life, and stir, and business, dirt, beggars, asses, yelling pedlars, porters, dervishes, high-born Turkish female shoppers, Greeks, and weird-looking and weirdly dressed Mohammedans from the mountains and the far provinces—and the only solitary thing one does not smell when he is in the Great Bazaar, is something which smells good.

CHAPTER XXXII

MOSQUES are plenty, churches are plenty, graveyards are plenty, but morals and whisky are scarce. The Koran does not permit Mohammedans to drink. Their natural instincts do not permit them to be moral. They say the Sultan has eight hundred wives. This almost amounts to bigamy. It makes our cheeks burn with shame to see such a thing permitted here in Turkey. We do not mind it so much in Salt Lake, however.

Circassian and Georgian girls are still sold in Constantinople by their parents, but not publicly. The great slave marts we have all read so much about—where tender young girls were stripped for inspection, and criticised and discussed just as if they were horses at an agricultural fair—no longer exist. The exhibition and the sales are private now. Stocks are up, just at present, partly because of a brisk demand created by the recent return of the Sultan's suite from the courts of Europe; partly on account of an unusual abundance of bread-stuffs, which leaves holders untortured by hunger and

enables them to hold back for high prices; and partly because buyers are too weak to 'bear' the market, while sellers are amply prepared to 'bull' it. Prices are pretty high now, and holders firm; but, two or three years ago, parents in a starving condition brought their young daughters down here and sold them for even twenty and thirty dollars, when they could do no better, simply to save themselves and the girls from dying of want. It is sad to think of so distressing a thing as this, and I for one am sincerely glad the prices are up again.

Commercial morals, especially, are bad. There is no gainsaying that. Greek, Turkish and Armenian morals consist only in attending church regularly on the appointed Sabbaths, and in breaking the Ten Commandments all the balance of the week. It comes natural to them to lie and cheat in the first place, and then they go on and improve on nature until they arrive at perfection. In recommending his son to a merchant as a valuable salesman, a father does not say he is a nice, moral, upright boy, and goes to Sunday School and is honest, but he says, 'This boy is worth his weight in broad pieces of a hundred—for behold, he will cheat whomsoever hath dealings with him, and from the Euxine to the waters of Marmora there abideth not so gifted a liar!' How is that for a recommendation? The missionaries tell me that they hear encomiums like that passed upon people every day. They say of a person they admire, 'Ah, he is a charming swindler, and a most exquisite liar!'

Everybody lies and cheats—everybody who is in business, at any rate. Even foreigners soon have to come down to the custom of the country, and they do not buy and sell long in Constantinople till they lie and cheat like a Greek. I say like a Greek, because the Greeks are called the worst transgressors in this line. Several Americans long resident in Constantinople contend that most Turks are pretty trustworthy, but few claim that the Greeks have any virtues that a man can discover—at least without a fire assay.

I am half willing to believe that the celebrated dogs of Constantinople have been misrepresented—slandered. I have always been led to suppose that they were so thick in the streets that they blocked the way; that they moved about in organised companies, platoons and regiments, and took what they wanted by determined and ferocious

assault; and that at night they drowned all other sounds with their terrible howlings. The dogs I see here cannot be those I have read of.

I find them everywhere, but not in strong force. The most I have found together has been about ten or twenty. And night or day a fair proportion of them were sound asleep. Those that were not asleep always looked as if they wanted to be. I never saw such utterly wretched, starving, sad-visaged, broken-hearted looking curs in my life. It seemed a grim satire to accuse such brutes as these of taking things by force of arms. They hardly seemed to have strength enough or ambition enough to walk across the street—I do not know that I have seen one walk that far yet. They are mangy and bruised and mutilated, and often you see one with the hair singed off him in such wide and well defined tracts that he looks like a map of the new Territories. They are the sorriest beasts that breathe—the most abject—the most pitiful. In their faces is a settled expression of melancholy, and air of hopeless despondency. The hairless patches on a scalded dog are preferred by the fleas of Constantinople to a wider range on a healthier dog; and the exposed places suit the fleas exactly. I saw a dog of this kind start to nibble at a flea—a fly attracted his attention, and he made a snatch at him; the flea called for him once more, and that for ever unsettled him; he looked sadly at his flea-pasture, then sadly looked at his bald spot. Then he heaved a sigh and dropped his head resignedly upon his paws. He was not equal to the situation.

The dogs sleep in the streets, all over the city. From one end of the street to the other, I suppose they will average about eight or ten to a block. Sometimes, of course, there are fifteen or twenty to the block. They do not belong to anybody, and they seem to have no close personal friendships among each other. But they district the city themselves, and the dogs of each district, whether it be half a block in extent, or ten blocks, have to remain within its bounds. Woe to a dog if he crosses the line! His neighbours would snatch the balance of his hair off in a second. So it is said. But they don't look it.

They sleep in the streets these days. They are my compass—my guide. When I see the dogs sleep placidly on, while men, sheep, geese, and all moving things turn out and go around them, I know I am not in the great

street where the hotel is, and must go farther. In the Grand Rue the dogs have a sort of air of being on the lookout—an air born of being obliged to get out of the way of many carriages every day—and that expression one recognises in a moment. It does not exist upon the face of any dog without the confines of that street. All others sleep placidly and keep no watch. They would not move, though the Sultan himself passed by.

In one narrow street (but none of them are wide) I saw three dogs lying coiled up, about a foot or two apart. End to end they lay, and so they just bridged the street neatly, from gutter to gutter. A drove of a hundred sheep came along. They stepped right over the dogs, the rear crowding the front, impatient to get on. The dogs looked lazily up, flinched a little when the impatient feet of the sheep touched their raw backs—sighed, and lay peacefully down again. No talk could be plainer than that. So some of the sheep jumped over them and others scrambled between, occasionally chipping a leg with their sharp hoofs, and when the whole flock had made the trip, the dogs sneezed a little, in the cloud of dust, but never budged their bodies an inch. I thought I was lazy, but I am a steam-engine compared to a Constantinople dog. But was not that a singular scene for a city of a million inhabitants?

These dogs are the scavengers of the city. That is their official position, and a hard one it is. However, it is their protection. But for their usefulness in partially cleansing these terrible streets, they would not be tolerated long. They eat anything and everything that comes in their way, from melon rinds and spoiled grapes up through all the grades and species of dirt and refuse to their own dead friends and relatives—and yet they are always lean, always hungry, always despondent. The people are loath to kill them—do not kill them, in fact. The Turks have an innate antipathy to taking the life of any dumb animal, it is said. But they do worse. They hang and kick and stone and scald these wretched creatures to the very verge of death, and then leave them to live and suffer.

Once a Sultan proposed to kill off all the dogs here, and did begin the work—but the populace raised such a howl of horror about it that the massacre was stayed. After a while, he proposed to remove them all to an

island in the Sea of Marmora. No objection was offered, and a ship-load or so was taken away. But when it came to be known that somehow or other the dogs never got to the island, but always fell overboard in the night and perished, another howl was raised and the transportation scheme was dropped.

So the dogs remain in peaceable possession of the streets. I do not say that they do not howl at night, nor that they do not attack people who have not a red fez on their heads. I only say that it would be mean for *me* to accuse them of these unseemly things who have not seen them do them with my own eyes or heard them with my own ears.

I was a little surprised to see Turks and Greeks playing newsboy right here in the mysterious land where the giants and genii of the Arabian Nights once dwelt—where winged horses and hydra-headed dragons guarded enchanted castles—where Princes and Princesses flew through the air on carpets that obeyed a mystic talisman—where cities whose houses were made of precious stones sprang up in a night under the hand of the magician, and where busy marts were suddenly stricken with a spell and each citizen lay or sat, or stood with weapon raised or foot advanced, just as he was, speechless and motionless, till time had told a hundred years!

It was curious to see newsboys selling papers in so dreamy a land as that. And, to say truly, it is comparatively a new thing here. The selling of newspapers had its birth in Constantinople about a year ago, and was a child of the Prussian and Austrian war.

There is one paper published here in the English language—the *Levant Herald*—and there are generally a number of Greek and a few French papers rising and falling, struggling up and falling again. Newspapers are not popular with the Sultan's Government. They do not understand journalism. The proverb says, 'The unknown is always great.' To the court, the newspaper is a mysterious and rascally institution. They know what a pestilence is, because they have one occasionally that thins the people out at the rate of two thousand a day, and they regard a newspaper as a mild form of pestilence. When it goes astray, they suppress it—pounce upon it without warning, and throttle it. When it don't go astray for a long time, they get suspicious and throttle it anyhow,

because they think it is hatching devilry. Imagine the Grand Vizier in solemn council with the magnates of the realm, spelling his way through the hated newspaper, and finally delivering his profound decision: 'This thing means mischief—it is too darkly, too suspiciously in-offensive—suppress it! Warn the publisher that we cannot have this sort of thing: put the editor in prison!'

The newspaper business has its inconveniences in Constantinople. Two Greek papers and one French one were suppressed here within a few days of each other. No victories of the Cretans are allowed to be printed. From time to time the Grand Vizier sends a notice to the various editors that the Cretan insurrection is entirely suppressed, and although that editor knows better, he still has to print the notice. The *Levant Herald* is too fond of speaking praisefully of Americans to be popular with the Sultan, who does not relish our sympathy with the Cretans, and therefore that paper has to be particularly circumspect in order to keep out of trouble. Once the editor, forgetting the official notice in his paper that the Cretans were crushed out, printed a letter of a very different tenor, from the American Consul in Crete, and was fined two hundred and fifty dollars for it. Shortly he printed another from the same source, and was imprisoned three months for his pains. I think I could get the assistant editorship of the *Levant Herald*, but I am going to try to worry along without it.

To suppress a paper here involves the ruin of the publisher, almost. But in Naples I think they speculate on misfortunes of that kind. Papers are suppressed there every day, and spring up the next day under a new name. During the ten days or a fortnight we stayed there one paper was murdered and resurrected twice. The newsboys are smart there, just as they are elsewhere. They take advantage of popular weaknesses. When they find they are not likely to sell out, they approach a citizen mysteriously, and say in a low voice—'Last copy, sir: double price; paper just been suppressed!' The man buys it, of course, and finds nothing in it. They do say—I do not vouch for it—but they do say that men sometimes print a vast edition of a paper, with a ferociously seditious article in it, distribute it quickly among the newsboys, and clear out till the Government's indignation cools. It pays well. Confiscation don't amount to

anything. The type and presses are not worth taking care of.

There is only one English newspaper in Naples. It has seventy subscribers. The publisher is getting rich very deliberately—very deliberately indeed.

I never shall want another Turkish lunch. The cooking apparatus was in the little lunch room, near the bazaar, and it was all open to the street. The cook was slovenly, and so was the table, and it had no cloth on it. The fellow took a mass of sausage-meat and coated it round a wire and laid it on a charcoal fire to cook. When it was done, he laid it aside and a dog walked sadly in and nipped it. He smelt it first, and probably recognised the remains of a friend. The cook took it away from him and laid it before us. Jack said, 'I pass'—he plays euchre sometimes—and we all passed in turn. Then the cook baked a broad, flat, wheaten cake, greased it well with the sausage, and started towards us with it. It dropped in the dirt, and he picked it up and polished it on his breeches, and laid it before us. Jack said, 'I pass.' We all passed. He put some eggs in a frying pan, and stood pensively prying slabs of meat from between his teeth with a fork. Then he used the fork to turn the eggs with—and brought them along. Jack said 'Pass again.' All followed suit. We did not know what to do, and so we ordered a new ration of sausage. The cook got out his wire, apportioned a proper amount of sausage-meat, spat it on his hands and fell to work! This time, with one accord, we all passed out. We paid and left. That is all I learned about Turkish lunches. A Turkish lunch is good, no doubt, but it has its little drawbacks.

When I think how I have been swindled by books of Oriental travel, I want a tourist for breakfast. For years and years I have dreamed of the wonders of the Turkish bath; for years and years I have promised myself that I would yet enjoy one. Many and many a time, in fancy, I have lain in the marble bath, and breathed the slumbrous fragrance of Eastern spices that filled the air; then passed through a weird and complicated system of pulling and hauling, and drenching and scrubbing, by a gang of naked savages who loomed vast and vaguely through the steaming mists, like demons; then rested for a while on a divan fit for a king; then passed through another complex ordeal, and one more fearful than the first; and,

finally, swathed in soft fabrics, been conveyed to a princely saloon and laid on a bed of eider down, where eunuchs, gorgeous of costume, fanned me while I drowsed and dreamed, or contentedly gazed at the rich hangings of the apartment, the soft carpets, the sumptuous furniture, the pictures, and drank delicious coffee, smoked the soothing narghili, and dropped, at the last, into tranquil repose, lulled by sensuous odours from unseen censers, by the gentle influence of the narghili's Persian tobacco, and by the music of fountains that counterfeited the pattering of summer rain.

That was the picture, just as I got it from incendiary books of travel. It was a poor, miserable imposture. The reality is no more like it than the Five Points are like the Garden of Eden. They received me in a great court, paved with marble slabs; around it were broad galleries, one above another, carpeted with seedy matting, railed with unpainted balustrades, and furnished with huge rickety chairs, cushioned with rusty old mattresses, indented with impressions left by the forms of nine successive generations of men who had reposed upon them. The place was vast, naked, dreary; its court a barn, its galleries stalls for human horses. The cadaverous, half nude varlets that served in the establishment had nothing of poetry in their appearance, nothing of romance, nothing of Oriental splendour. They shed no entrancing odours—just the contrary. Their hungry eyes and their lank forms continually suggested one glaring, unsentimental fact—they wanted what they term in California 'a square meal.'

I went into one of the racks and undressed. An unclean starveling wrapped a gaudy table-cloth about his loins, and hung a white rag over my shoulders. If I had had a tub then, it would have come natural to me to take in washing. I was then conducted downstairs into the wet, slippery court, and the first thing that attracted my attention were my heels. My fall excited no comment. They expected it, no doubt. It belonged in the list of softening, sensuous influences peculiar to this home of Eastern luxury. It was softening enough, certainly, but its application was not happy. They now gave me a pair of wooden clogs—benches in miniature, with leather straps over them to confine my feet (which they would have done, only I do not wear No. 13's). These things

dangled uncomfortably by the straps when I lifted up my feet, and came down in awkward and unexpected places when I put them on the floor again, and sometimes turned sideways and wrenched my ankles out of joint. However, it was all Oriental luxury, and I did what I could to enjoy it.

They put me in another part of the barn and laid me on a stuffy sort of pallet, which was not made of cloth of gold, or Persian shawls, but was merely the unpretending sort of thing I have seen in the negro quarters of Arkansas. There was nothing whatever in this dim marble prison but five more of these biers. It was a very solemn place. I expected that the spiced odours of Araby were going to steal over my senses now, but they did not. A copper-coloured skeleton, with a rag around him, brought me a glass decanter of water, with a lighted tobacco pipe in the top of it, and a pliant stem a yard long, with a brass mouth-piece to it.

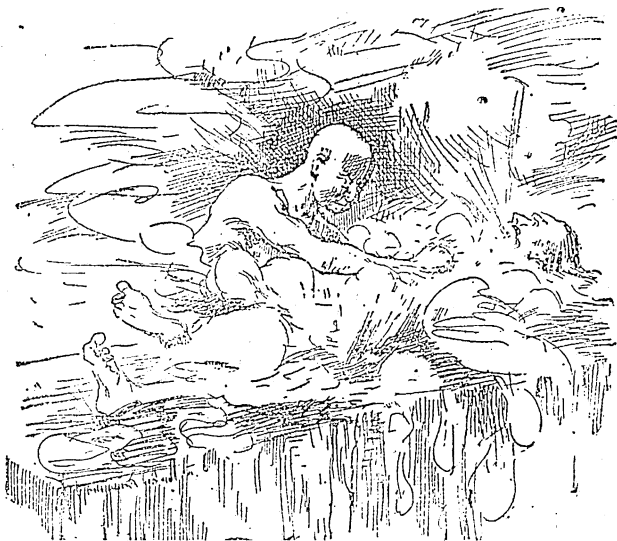
It was the famous 'narghili' of the East—the thing the Grand Turk smokes in the pictures. This began to look like luxury. I took one blast at it, and it was sufficient; the smoke went in a great volume down into my stomach, my lungs, even into the uttermost parts of my frame. I exploded one mighty cough, and it was as if Vesuvius had let go. For the next five minutes I smoked at every pore, like a frame house that is on fire on the inside. Not any more narghili for me. The smoke had a vile taste, and the taste of a thousand infidel tongues that remained on that brass mouthpiece was viler still. I was getting discouraged. Whenever, hereafter, I see the cross-legged Grand Turk smoking his narghili, in pretended bliss, on the outside of a paper of Connecticut tobacco, I shall know him for the shameless humbug he is.

This prison was filled with hot air. When I had got warmed up sufficiently to prepare me for a still warmer temperature, they took me where it was—into a marble room, wet, slippery and steamy, and laid me out on a raised platform in the centre. It was very warm. Presently my man sat me down by a tank of hot water, drenched me well, gloved his hand with a coarse mitten, and began to polish me all over with it. I began to smell disagreeably. The more he polished the worse I smelt. It was alarming. I said to him:—

I perceive that I am pretty far gone. It is plain that I

ought to be buried without any unnecessary delay. Perhaps you had better go after my friends at once, because the weather is warm, and I cannot "keep" long.'

He went on scrubbing, and paid no attention. I soon saw that he was reducing my size. He bore hard on his mitten, and from under it rolled little cylinders, like macaroni. It could not be dirt, for it was too white.



'HE SWABBED ME VICIOUSLY.'

He pared me down in this way for a long time. Finally I said :—

'It is a tedious process. It will take hours to trim me to the size you want me; I will wait; go and borrow a jack-plane.'

He paid no attention at all.

After a while he brought a basin, some soap, and something that seemed to be the tail of a horse. He made up a prodigious quantity of soap-suds, deluged me with them from head to foot, without warning me to shut my eyes,

and then swabbed me viciously with the horse-rail. Then he left me there, a snowy statue of lather, and went away. When I got tired of waiting I went and hunted him up. He was propped against the wall, in another room, asleep. I woke him. He was not disconcerted. He took me back and flooded me with hot water, then turbanned my head, swathed me with dry table-cloths, and conducted me to a latticed chicken-coop in one of the galleries, and pointed to one of those Arkansas beds. I mounted it, and vaguely expected the odours of Aráby again. They did not come.

The blank, unornamented coop had nothing about it of that Oriental voluptuousness one reads of so much. It was more suggestive of the county hospital than anything else. The skinny servitor brought a narghili, and I got him to take it out again without wasting any time about it. Then he brought the world-renowned Turkish coffee that poets have sung so rapturously for many generations, and I seized upon it as the last hope that was left of my old dreams of Eastern luxury. It was another fraud. Of all the unchristian beverages that ever passed my lips, Turkish coffee is the worst. The cup is small, it is smeared with grounds; the coffee is black, thick, unsavoury of smell, and execrable in taste. The bottom of the cup has a muddy sediment in it half an inch deep. This goes down your throat, and portions of it lodge by the way, and produce a tickling aggravation that keeps you barking and coughing for an hour.

Here endeth my experience of the celebrated Turkish bath, and here also endeth my dream of the bliss the mortal revels in who passes through it. It is a malignant swindle. The man who enjoys it is qualified to enjoy anything that is repulsive to sight or sense, and he that can invest it with a charm of poetry is able to do the same with anything else in the world that is tedious, and wretched, and dismal, and nasty.

CHAPTER XXXIII

WE left a dozen passengers in Constantinople, and sailed through the beautiful Bosphorus and far up into the Black Sea. We left them in the clutches of the celebrated Turkish guide, 'FAR-AWAY MOSES,' who will seduce them into buying a ship-load of ottar of roses, splendid Turkish vestments, and all manner of curious things they can never have any use for. Murray's invaluable guide-books have mentioned Far-away Moses's name, and he is a made man. He rejoices daily in the fact that he is a recognised celebrity. However, we cannot alter our established customs to please the whims of guides; we cannot show partialities this late in the day. Therefore, ignoring this fellow's brilliant fame, and ignoring the fanciful name he takes such pride in, we called him Ferguson, just as we had done with all other guides. It has kept him in a state of smothered exasperation all the time. Yet we meant him no harm. After he has gotten himself up regardless of expense, in showy, baggy trousers, yellow, pointed slippers, fiery fez, silken jacket of blue, voluminous waist-sash of fancy Persian stuff filled with a battery of silver-mounted horse-pistols and has strapped on his terrible scimitar, he considers it an unspeakable humiliation to be called Ferguson. It cannot be helped. All guides are Fergusons to us. We cannot master their dreadful foreign names.

Sebastopol is probably the worst battered town in Russia or anywhere else. But we ought to be pleased with it, nevertheless, for we have been in no country yet where we have been so kindly received, and where we felt that to be Americans was a sufficient *visé* for our passports. The moment the anchor was down, the Governor of the town immediately despatched an officer on board to inquire if he could be of any assistance to us, and to invite us to make ourselves at home in Sebastopol! If you know Russia, you know that this was a wild stretch of hospitality. They are usually so suspicious of strangers that they worry them excessively with the delays and aggravations incident to a complicated passport system. Had we come from any other country we could not have had permission to enter Sebastopol and

leave again under three days—but as it was, we were at liberty to go and come when and where we pleased. Everybody in Constantinople warned us to be very careful about our passports, see that they were strictly *en règle*, and never to mislay them for a moment: and they told us of numerous instances of Englishmen and others who were delayed days, weeks, and even months, in Sebastopol, on account of trifling informalities in their passports, and for which they were not to blame. I had lost my passport, and was travelling under my roommate's, who stayed behind in Constantinople to await our return. To read the description of him in that passport and then look at me, any man could see that I was no more like him than I am like Hercules. So I went into the harbour of Sebastopol with fear and trembling—full of a vague, horrible apprehension that I was going to be found out and hanged. But all that time my true passport had been floating gallantly overhead—and behold it was only our flag. They never asked us for any other.

We have had a great many Russian and English gentlemen and ladies on board to-day, and the time has passed cheerfully away. They were all happy-spirited people, and I never heard our mother tongue sound so pleasantly as it did when it fell from those English lips in this far-off land. I talked to the Russians a good deal, just to be friendly, and they talked to me from the same motive; I am sure that both enjoyed the conversation, but never a word of it either of us understood. I did most of my talking to those English people though, and I am sorry we cannot carry some of them along with us.

We have gone whithersoever we chose to-day, and have met with nothing but the kindest attentions. Nobody inquired whether we had any passports or not.

Several of the officers of the Government have suggested that we take the ship to a little watering-place thirty miles from here, and pay the Emperor of Russia a visit. He is rusticating there. These officers said they would take it upon themselves to insure us a cordial reception. They said if we would go, they would not only telegraph the Emperor, but send a special courier overland to announce our coming. Our time is so short, though, and more especially our coal is so nearly out, that we judged it best to forgo the rare pleasure of holding social intercourse with an Emperor.

Ruined Pompeii is in good condition compared to Sebastopol. Here, you may look in whatsoever direction you please, and your eye encounters scarcely anything but ruin, ruin, ruin!—fragments of houses, crumbled walls, torn and ragged hills, devastation everywhere! It is as if a mighty earthquake had spent all its terrible forces upon this one little spot. For eighteen long months the storms of war beat upon the helpless town, and left it at last the saddest wreck that ever the sun has looked upon. Not one solitary house escaped unscathed—not one remained habitable, even. Such utter and complete ruin one could hardly conceive of. The houses had all been solid, dressed stone structures; most of them were ploughed through and through by cannon balls—unroofed and sliced down from eaves to foundation—and now a row of them, half a mile long, looks merely like an endless procession of battered chimneys. No semblance of a house remains in such as these. Some of the larger buildings had corners knocked off; pillars cut in two; cornices smashed; holes driven straight through the walls. Many of these holes are as round and as cleanly cut as if they had been made with an auger. Others are half pierced through, and the clean impression is there in the rock, as smooth and as shapely as if it were done in putty. Here and there a ball still sticks in a wall, and from it iron tears trickle down and discolour the stone.

The battlefields were pretty close together. The Malakoff tower is on a hill which is right in the edge of the town. The Redan was within rifle-shot of the Malakoff; Inkerman was a mile away; and Balaklava removed but an hour's ride. The French trenches, by which they approached and invested the Malakoff, were carried so close under its sloping sides that one might have stood by the Russian guns and tossed a stone into them. Repeatedly, during three terrible days, they swarmed up the little Malakoff hill, and were beaten back with terrible slaughter. Finally, they captured the place, and drove the Russians out, who then tried to retreat into the town, but the English had taken the Redan, and shut them off with a wall of flame; there was nothing for them to do but go back and retake the Malakoff or die under its guns. They did go back; they took the Malakoff and retook it two or three times, but their

desperate valour could not avail, and they had to give up at last.

These fearful fields, where such tempests of death used to rage, are peaceful enough now; no sound is heard, hardly a living thing moves about them, they are lonely and silent—their desolation is complete.

There was nothing else to do, and so everybody went to hunting relics. They have stocked the ship with them. They brought them from the Malakoff, from the Redan, Inkerman, Balaklava—everywhere. They have brought cannon balls, broken ramrods, fragments of shell—iron enough to freight a sloop. Some have even brought bones—brought them laboriously from great distances, and were grieved to hear the surgeon pronounce them only bones of mules and oxen. I knew Blucher would not lose an opportunity like this. He brought a sackful on board and was going for another. I prevailed upon him not to go. He has already turned his state-room into a museum of worthless trumpery, which he has gathered up in his travels. He is labelling his trophies, now. I picked up one a while ago, and found it marked 'Fragment of a Russian General.' I carried it out to get a better light upon it—it was nothing but a couple of teeth and part of the jaw-bone of a horse. I said with some asperity:—

'Fragment of a Russian General! This is absurd. Are you never going to learn any sense?'

He only said: 'Go slow—the old woman won't know any different.' [His aunt.]

This person gathers mementoes with a perfect recklessness, nowadays; mixes them all up together, and then serenely labels them without any regard to truth, propriety, or even plausibility. I have found him breaking a stone in two, and labelling half of it 'Chunk busted from the pulpit of Demosthenes,' and the other half, 'Darnick from the Tomb of Abelard and Heloise.' I have known him to gather up a handful of pebbles by the roadside, and bring them on board ship and label them as coming from twenty celebrated localities five hundred miles apart. I remonstrate against these outrages upon reason and truth, of course, but it does no good. I get the same tranquil, unanswerable reply every time:—

'It don't signify—the old woman won't know any different.'

Ever since we three or four fortunate ones made the midnight trip to Athens, it has afforded him genuine satisfaction to give everybody in the ship a pebble from the Mars Hill where St Paul preached. He got all those pebbles on the seashore, abreast the ship, but professes to have gathered them from one of our party. However, it is not of any use for me to expose the deception—it affords him pleasure, and does no harm to anybody. He says he never expects to run out of mementoes of St Paul as long as he is in reach of a sandbank. Well, he is no worse than others. I notice that all travellers supply deficiencies in their collections in the same way. I shall never have any confidence in such things again while I live.

CHAPTER XXXIV

WE have got so far east now—a hundred and fifty-five degrees of longitude from San Francisco—that my watch cannot 'keep the hang' of the time any more. It has grown discouraged, and stopped. I think it did a wise thing. The difference in time between Sebastopol and the Pacific coast is enormous. When it is six o'clock in the morning here, it is somewhere about week before last in California. We are excusable for getting a little tangled as to time. These distractions and distresses about the time have worried me so much that I was afraid my mind was so much affected that I never would have any appreciation of time again; but when I noticed how handy I was yet about comprehending when it was dinner-time, a blessed tranquillity settled down upon me, and I am tortured with doubts and fears no more.

Odessa is about twenty hours' run from Sebastopol, and is the most northerly port in the Black Sea. We came here to get coal, principally. The city has a population of one hundred and thirty-three thousand, and is growing faster than any other small city out of America. It is a free port, and is the great grain mart of this particular part of the world. Its roadstead is full of ships. Engineers are at work, now, turning the open roadstead into a spacious artificial harbour. It is to be almost enclosed by massive stone piers, one of which will extend into the sea over three thousand feet in a straight line.

I have not felt so much at home for a long time as I did when I 'raised the hill' and stood in Odessa for the first time. It looked just like an American city; fine, broad streets, and straight as well; low houses (two or three stories), wide, neat, and free from any quaintness of architectural ornamentation; locust trees bordering the sidewalks (they call them acacias); a stirring, business look about the streets and stores; fast walkers; a familiar *new*-look about the houses and everything; yea, and a driving and smothering cloud of dust that was so like a message from our own dear native land that we could hardly refrain from shedding a few grateful tears and execrations in the old time-honoured American way. Look up the street or down the street, this way or that way, we saw only America! There was not one thing to remind us that we were in Russia. We walked for some little distance, revelling in this home vision, and then we came upon a church and a hack-driver, and presto! the illusion vanished! The church had a slender-spined dome that rounded inward at its base, and looked like a turnip turned upside down, and the hackman seemed to be dressed in a long petticoat without any hoops. These things were essentially foreign, and so were the carriages—but everybody knows about these things, and there is no occasion for my describing them.

We were only to stay here a day and a night and take in coal; we consulted the guide-books and were rejoiced to know that there were no sights in Odessa to see; and so we had one good, untrammelled holiday on our hands, with nothing to do but idle about the city and enjoy ourselves. We sauntered through the markets and criticised the fearful and wonderful costumes from the back country; examined the populace as far as eyes could do it; and closed the entertainment with an ice-cream debauch. We do not get ice-cream everywhere, and so, when we do, we are apt to dissipate to excess. We never cared anything about ice-cream at home, but we look upon it with a sort of idolatry now that it is so scarce in these red-hot climates of the East.

We only found two pieces of statuary, and this was another blessing. One was a bronze image of the Duc de Richelieu, grand-nephew of the splendid Cardinal. It stood in a spacious, handsome promenade, overlooking the sea, and from its base a vast flight of stone steps led

down to the harbour—two hundred of them, fifty feet long, and a wide landing at the bottom of every twenty. It is a noble staircase, and from a distance the people toiling up it looked like insects. I mention this statue and this stairway because they have their story. Richelieu founded Odessa—watched over it with paternal care—laboured with a fertile brain and a wise understanding for its best interests—spent his fortune freely to the same end—endowed it with a sound prosperity, and one which will yet make it one of the great cities of the Old World—built this noble stairway with money from his own private purse—and——. Well, the people for whom he had done so much, let him walk down these same steps one day, unattended, old, poor, without a second coat to his back; and when, years afterwards, he died in Sebastopol in poverty and neglect, they called a meeting, subscribed liberally, and immediately erected this tasteful monument to his memory, and named a great street after him. It reminds me of what Robert Burns's mother said when they erected a stately monument to his memory: 'Ah, Robbie, ye asked them for bread and they hae gi'en ye a stane.'

The people of Odessa have warmly recommended us to go and call on the Emperor, as did the Sebastopolians. They have telegraphed His Majesty, and he has signified his willingness to grant us an audience. So we are getting up the anchors and preparing to sail to his watering-place. What a scratching around there will be now! what a holding of important meetings and appointing of solemn committees!—and what a furbishing up of claw-hammer coats and white silk neck-ties! As this fearful ordeal we are about to pass through pictures itself to my fancy in all its dread sublimity, I begin to feel my fierce desire to converse with a genuine Emperor cooling down and passing away. What am I to do with my hands? What am I to do with my feet? What in the world am I to do with myself?

CHAPTER XXXV

WE anchored here at Yalta, Russia, two or three days ago. To me the place was a vision of the Sierras. The tall, gray mountains that back it, their sides bristling with pines—cloven with ravines—here and there a hoary rock towering into view—long, straight streaks sweeping down from the summit to the sea, marking the passage of some avalanche of former times—all these were as like what one sees in the Sierras as if the one were a portrait of the other. The little village of Malta nestles at the foot of an amphitheatre which slopes backward and upward to the wall of hills, and looks as if it might have sunk quietly down to its present position from a higher elevation. This depression is covered with the great parks and gardens of noblemen, and through the mass of green foliage the bright colours of their palaces bud out here and there like flowers. It is a beautiful spot.

We had the United States Consul on board—the Odessa Consul. We assembled in the cabin and commanded him to tell us what we must do to be saved, and tell us quickly. He made a speech. The first thing he said fell like a blight on every hopeful spirit; he had never seen a court reception. (Three groans for the Consul.) But he said he had seen receptions at the Governor-General's in Odessa, and had often listened to people's experiences of receptions at the Russian and other courts, and believed he knew very well what sort of ordeal we were about to essay. (Hope budded again.) He said we were many; the summer-palace was small—a mere mansion; doubtless we should be received in summer fashion—in the garden; we would stand in a row, all the gentlemen in swallow-tail coats, white kids, and white neck-ties, and the ladies in light-coloured silks, or something of that kind; at the proper moment—12 meridian—the Emperor, attended by his suite arrayed in splendid uniforms, would appear and walk slowly along the line, bowing to some, and saying two or three words to others. At the moment His Majesty appeared, a universal, delighted, enthusiastic smile ought to break out like a rash among the passengers—a smile of love, of gratification, of admiration—and with one accord, the party must

begin to bow—not obsequiously, but respectfully, and with dignity; at the end of fifteen minutes the Emperor would go in the house, and we could run along home again. We felt immensely relieved. It seemed, in a manner, easy. There was not a man in the party but believed that with a little practice he could stand in a row, especially if there were others along; there was not a man but believed he could bow without tripping on his coat-tail and breaking his neck; in a word, we came to believe we were equal to any item in the performance except that complicated smile. The Consul also said we ought to draft a little address to the Emperor, and present it to one of his aides-de-camp, who would forward it to him at the proper time. Therefore, five gentlemen were appointed to prepare the document, and the fifty others went sadly smiling about the ship—practising. During the next twelve hours we had the general appearance, somehow, of being at a funeral, where everybody was sorry the death had occurred, but glad it was over—where everybody was smiling, and yet broken-hearted.

A committee went ashore to wait on his Excellency the Governor-General, and learn our fate. At the end of three hours of boding suspense, they came back and said the Emperor would receive us at noon the next day—would send carriages for us—would hear the address in person. The Grand Duke Michael had sent to invite us to his palace also. Any man could see that there was an intention here to show that Russia's friendship for America was so genuine as to render even her private citizens objects worthy of kindly attentions.

At the appointed hour we drove out three miles, and assembled in the handsome garden in front of the Emperor's palace.

We formed a circle under the trees before the door, for there was no one room in the house able to accommodate our three-score persons comfortably, and in a few minutes the imperial family came out bowing and smiling, and stood in our midst. A number of great dignitaries of the Empire, in undress uniforms, came with them. With every bow, his Majesty said a word of welcome. I copy these speeches. There is character in them—Russian character—which is politeness itself, and the genuine article. The French are polite, but it is often mere ceremonious politeness. A Russian imbues his polite things

with a heartiness, both of phrase and expression, that compels belief in their sincerity. As I was saying, the Czar punctuated his speeches with bows :—

‘Good-morning—I am glad to see you—I am gratified—I am delighted—I am happy to receive you!’

All took off their hats, and the Consul inflicted the address on him. He bore it with unflinching fortitude; then took the rusty-looking document and handed it to some great officer or other, to be filed away among the archives of Russia—in the stove. He thanked us for the address, and said he was very much pleased to see us, especially as such friendly relations existed between Russia and the United States. The Empress said the Americans were favourites in Russia, and she hoped the Russians were similarly regarded in America. These were all the speeches that were made, and I recommend them to parties who present policemen with gold watches, as models of brevity and point. After this the Empress went and talked sociably (for an Empress) with various ladies around the circle; several gentlemen entered into a disjointed general conversation with the Emperor; the Dukes and Princes, Admirals and Maids of Honour dropped into free-and-easy chat with first one and then another of our party, and whoever chose stepped forward and spoke with the modest little Grand Duchess Marie, the Czar’s daughter. She is fourteen years old, light-haired, blue-eyes, unassuming, and pretty. Everybody talks English.

The Emperor wore a cap, frock coat and pantaloons, all of some kind of plain white drilling—cotton or linen—and sported no jewellery or any insignia whatever of rank. No costume could be less ostentatious. He is very tall and spare, and a determined-looking man, though a very pleasant-looking one, nevertheless. It is easy to see that he is kind and affectionate. There is something very noble in his expression when his cap is off. There is none of that cunning in his eye that all of us noticed in Louis Napoleon’s.

The Empress and the little Grand Duchess wore simple suits of foulard (or foulard silk, I don’t know which is proper); with a small blue spot in it; the dresses were trimmed with blue; both ladies wore broad blue sashes about their waists; linen collars and clerical ties of muslin; low-crowned straw hats trimmed with blue velvet; parasols

and flesh-coloured gloves. The Grand Duchess had no heels on her shoes. I do not know this of my own knowledge, but one of our ladies told me so. I was not looking at her shoes. I was glad to observe that she wore her own hair, plaited in thick braids against the back of her head, instead of the uncomely thing they call a waterfall, which is about as much like a waterfall as a canvas-covered ham is like a cataract. Taking the kind expression that is in the Emperor's face and the gentleness that is in his young daughter's into consideration, I wondered if it would not tax the Czar's firmness to the utmost to condemn a supplicating wretch to misery in the wastes of Siberia if she pleaded for him. Every time their eyes met, I saw more and more what a tremendous power that weak, diffident school-girl could wield if she chose to do it. Many and many a time she might rule the Autocrat of Russia, whose lightest word is law to seventy millions of human beings! She was only a girl, and she looked like a thousand others I have seen, but never a girl provoked such a novel and peculiar interest in me before. A strange, new sensation is a rare thing in this humdrum life, and I had it here. There was nothing stale or worn out about the thoughts and feelings the situation and the circumstances had created. It seemed strange—stranger than I can tell—to think that the central figure in the cluster of men and women, chatting here under the trees like the most ordinary individual in the land, was a man who could open his lips and ships would fly through the waves, locomotives would speed over the plains, couriers would hurry from village to village, a hundred telegraphs would flash the word to the four corners of an Empire that stretches its vast proportions over a seventh part of the habitable globe, and a countless multitude of men would spring to do his bidding. I had a sort of vague desire to examine his hands and see if they were of flesh and blood, like other men's. Here was a man who could do this wonderful thing, and yet if I chose I could knock him down. The case was plain, but it seemed preposterous, nevertheless—as preposterous as trying to knock down a mountain or wipe out a continent. If this man sprained his ankle, a million miles of telegraph would carry the news over mountains—valleys—uninhabited deserts—under the trackless sea—and ten thousand newspapers would prate of it; if he were grievously ill, all the nations

would know it before the sun rose again; if he dropped lifeless where he stood, his fall might shake the thrones of half a world! If I could have stolen his coat, I would have done it. When I meet a man like that, I want something to remember him by.

As a general thing, we have been shown through palaces by some plush-legged, filigreed flunkey or other, who charged a franc for it; but after talking with the company half an hour, the Emperor of Russia and his family conducted us all through their mansion themselves. They made no charge. They seemed to take a real pleasure in it.

We spent half an hour idling through the palace, admiring the cosy apartments and the rich but eminently home-like appointments of the place, and then the Imperial family bade our party a kind good-bye, and proceeded to count the spoons.

An invitation was extended to us to visit the palace of the eldest son, the Crown Prince of Russia, which was near at hand. The young man was absent, but the Dukes and Countesses and Princes went over the premises with us as leisurely as was the case at the Emperor's, and conversation continued as lively as ever.

It was a little after one o'clock now. We drove to the Grand Duke Michael's, a mile away, in response to his invitation, previously given.

We arrived in twenty minutes from the Emperor's. It is a lovely place. The beautiful palace nestles among the grand old groves of the park, the park sits in the lap of the picturesque crags and hills, and both look out upon the breezy ocean. In the park are rustic seats, here and there, in secluded nooks that are dark with shade; there are rivulets of crystal water; there are lakelets, with inviting, grassy banks; there are glimpses of sparkling cascades through openings in the wilderness of foliage; there are streams of clear water gushing from mimic knots on the trunks of forest trees; there are miniature marble temples perched upon gray old crags; there are airy lookouts whence one may gaze upon a broad expanse of landscape and ocean. The palace is modelled after the choicest forms of Grecian architecture, and its wide colonnades surround a central court that is banked with rare flowers that fill the place with their fragrance, and in their midst springs a fountain that cools the summer air, and may possibly breed mosquitoes, but I do not think it does.

The Grand Duke and his Duchess came out, and the presentation ceremonies were as simple as they had been at the Emperor's. In a few minutes conversation was under way, as before. The Empress appeared in the veranda, and the little Grand Duchess came out into the crowd. They had beaten us there. In a few minutes the Emperor came himself on horseback. It was very pleasant. You can appreciate it if you have ever visited royalty and felt occasionally that possibly you might be wearing out your welcome—though as a general thing, I believe, royalty is not scrupulous about discharging you when it is done with you.

The Grand Duke is the third brother of the Emperor, is about thirty-seven years old, perhaps, and is the prince-liest figure in Russia. He is even taller than the Czar, as straight as an Indian, and bears himself like one of those gorgeous knights we read about in romances of the Crusades. He looks like a great-hearted fellow who would pitch an enemy into the river in a moment, and then jump in and risk his life fishing him out again. The stories they tell of him show him to be of a brave and generous nature. He must have been desirous of proving that Americans were welcome guests in the imperial palaces of Russia, because he rode all the way to Yalta and escorted our procession to the Emperor's himself, and kept his aides scurrying about, clearing the road and offering assistance wherever it could be needed. We were rather familiar with him then, because we did not know who he was. We recognised him now, and appreciated the friendly spirit that prompted him to do us a favour that any other Grand Duke in the world would have doubtless declined to do. He had plenty of servitors whom he could have sent, but he chose to attend to the matter himself.

The Grand Duke was dressed in the handsome and showy uniform of a Cossack officer. The Grand Duchess had on a white alpaca robe, with the seams and gores trimmed with black barb lace, and a little gray hat with a feather of the same colour. She is young, rather pretty, modest and unpretending, and full of winning politeness.

Our party walked all through the house, and then the nobility escorted them all over the grounds, and finally brought them back to the palace about half-past two o'clock to breakfast. They called it breakfast, but we

would have called it luncheon. It consisted of two kinds of wine; tea, bread, cheese, and cold meats, and was served on the centre-tables in the reception-room and the verandas—anywhere that was convenient; there was no ceremony. It was a sort of picnic. I had heard before that we were to breakfast there, but Blucher said he believed Baker's boy had suggested it to his Imperial Highness. I think not—though it would be like him. Baker's boy is the famine-breeder of the ship. He is always hungry. They say he goes about the state-rooms when the passengers are out, and eats up all the soap. And they say he eats oakum. They say he will eat anything he can get between meals, but he prefers oakum. He does not like oakum for dinner, but he likes it for a lunch, at odd hours, or anything that way. It makes him very disagreeable, because it makes his breath bad, and keeps his teeth all stuck up with tar. Baker's boy may have suggested the breakfast, but I hope he did not. It went off well, anyhow. The illustrious host moved about from place to place, and helped to destroy the provisions and keep the conversation lively, and the Grand Duchess talked with the veranda parties and such as had satisfied their appetites and straggled out from the reception room.

The Grand Duke's tea was delicious. They gave one a lemon to squeeze into it, or iced milk, if he prefers it. The former is best. This tea is brought overland from China. It injures the article to transport it by sea.

When it was time to go, we bade our distinguished hosts good-bye, and they retired happy and contented to their apartments to count *their* spoons.

We had spent the best part of half a day in the home of royalty, and had been as cheerful and comfortable all the time as we could have been in the ship. I would as soon have thought of being cheerful in Abraham's bosom as in the palace of an Emperor. I supposed that Emperors were terrible people. I thought they never did anything but wear magnificent crowns and red velvet dressing-gowns with dabs of wool sewed on them in spots, and sit on thrones and scowl at the flunkies and the people in the parquette, and order Dukes and Duchesses off to execution. I find, however, that when one is so fortunate as to get behind the scenes and see them at home and in the privacy of their firesides, they are strangely like

common mortals. They are pleasanter to look upon than they are in their theatrical aspect. It seems to come as natural to them to dress and act like other people as it is to put a friend's cedar pencil in your pocket when you are done using it. But I can never have any confidence in the tinsel kings of the theatre after this.

Possibly it may be thought that our party tarried too long, or did other improper things, but such was not the case. The company felt that they were occupying an unusually responsible position—they were representing the people of America, not the Government—and therefore they were careful to do their best to perform their high mission with credit.

On the other hand, the Imperial families, no doubt, considered that in entertaining us they were more especially entertaining the people of America than they could by showering attentions on a whole platoon of ministers plenipotentiary; and therefore they gave to the event its fullest significance, as an expression of goodwill and friendly feeling toward the entire country. We took the kindnesses we received as attentions thus directed, of course, and not to ourselves as a party. That we felt a personal pride in being received as the representatives of a nation, we do not deny; that we felt a national pride in the warm cordiality of that reception, cannot be doubted.

Our poet has been rigidly suppressed, from the time we let go the anchor. When it was announced that we were going to visit the Emperor of Russia, the fountains of his great deep were broken up, and he rained ineffable bosh for four-and-twenty hours. Our original anxiety as to what we were going to do with ourselves was suddenly transformed into anxiety about what we were going to do with our poet. The problem was solved at last. Two alternatives were offered him—he must either swear a dreadful oath that he would not issue a line of his poetry while he was in the Czar's dominions, or else remain under guard on board the ship until we were safe at Constantinople again. He fought the dilemma long, but yielded at last. It was a great deliverance. Perhaps the savage reader would like a specimen of his style. I do not mean this term to be offensive. I only use it because 'the gentle reader' has been used so often that any change from it cannot but be refreshing:—

'Save us and sanctify us, and finally, then,
See good provisions we enjoy while we journey to *Jerusalem*.
For so man proposes, which it is most true,
And time will wait for none, nor for us too.'

The sea has been unusually rough all day. However, we have had a lively time of it, anyhow. We have had quite a run of visitors. The Governor-General came, and we received him with a salute of nine guns. He brought his family with him. I observed that carpets were spread from the pierhead to his carriage for him to walk on, though I have seen him walk there without any carpet when he was not on business. I thought maybe he had what the accidental insurance people might call an extra hazardous polish ('policy'—joke, but not above mediocrity) on his boots, and wished to protect them, but I examined and could not see that they were blacked any better than usual. It may have been that he had forgotten his carpet, before, but he did not have it with him, anyhow. He was an exceedingly pleasant old gentleman; we all liked him, especially Blucher. When he went away, Blucher invited him to come again and fetch his carpet along.

Prince Dolgorouki and a Grand Admiral or two, whom we had seen yesterday at the reception, came on board also. I was a little distant with these parties, at first, because when I have been visiting Emperors I do not like to be too familiar with people I only know by reputation, and whose moral characters and standing in society I cannot be thoroughly acquainted with. I judged it best to be a little offish, at first. I said to myself, Princes and Counts and Grand Admirals are very well, but they are not Emperors, and one cannot be too particular about whom he associates with.

Baron Wrangel came, also. He used to be Russian Ambassador at Washington. I told him I had an uncle who fell down a shaft and broke himself in two, as much as a year before that. That was a falsehood, but then I was not going to let any man eclipse me on surprising adventures, merely for the want of a little invention. The baron is a fine man, and is said to stand high in the Emperor's confidence and esteem.

Baron Ungern-Sternberg, a boisterous, whole-souled old nobleman, came with the rest. He is a man of

progress and enterprise—a representative man of the age. He is the Chief Director of the railway system of Russia—a sort of railroad king. In his line he is making things move along in this country. He has travelled extensively in America. He says he has tried convict labour on his railroads, and with perfect success. He says the convicts work well, and are quiet and peaceable. He observed that he employs nearly ten thousand of them now. This appeared to be another call on my resources. I was equal to the emergency. I said we had eighty thousand convicts employed on the railways in America—all of them under sentence of death for murder in the first degree. That closed *him* out.

We had General Todleben (the famous Defender of Sebastopol during the siege) and many inferior army and also navy officers, and a number of unofficial Russian ladies and gentlemen. Naturally, a champagne luncheon was in order, and was accomplished without loss of life. Toasts and jokes were discharged freely, but no speeches were made save one thanking the Emperor and the Grand Duke, through the Governor-General, for our hospitable reception, and one by the Governor-General in reply, in which he returned the Emperor's thanks for the speech, etc., etc.

CHAPTER XXXVI

WE returned to Constantinople, and after a day or two spent in exhausting marches about the city and voyages up the Golden Horn in *caiques*, we steamed away again. We passed through the Sea of Marmora and the Dardanelles, and steered for a new land—a new one to us, at least—Asia. We had as yet only acquired a bowing acquaintance with it, through pleasure excursions to Scutari and the regions round about.

We passed between Lemnos and Mytilene, and saw them as we had seen Elba and the Balearic Isles—mere bulky shapes, with the softening mist of distance upon them—whales in a fog, as it were. Then we held our course southward, and began to 'read up' celebrated Smyrna.

This seaport of Smyrna, our first notable acquaintance in Asia, is a closely packed city of one hundred and thirty thousand inhabitants, and, like Constantinople, it has

no outskirts. It is as closely packed at its outer edges as it is in the centre, and then the habitations leave suddenly off and the plain beyond seems houseless. It is just like any other Oriental city. That is to say, its Moslem houses are heavy and dark, and as comfortless as so many tombs; its streets are crooked, rudely and roughly paved, and as narrow as an ordinary staircase; the streets uniformly carry a man to any other place than the one he wants to go to, and surprise him by landing him in the most unexpected localities; business is chiefly carried on in great covered bazaars, celled like a honeycomb with innumerable shops no larger than a common closet, and the whole hive cut up into a maze of alleys about wide enough to accommodate a laden camel, and well calculated to confuse a stranger and eventually lose him; everywhere there is dirt, everywhere there are fleas, everywhere there are lean, broken-hearted dogs; every alley is thronged with people; wherever you look, your eye rests upon a wild masquerade of extravagant costumes; the workshops are all open to the streets, and the workmen visible; all manner of sounds assail the ear, and over them all rings out the muezzin's cry from some tall minaret, calling the faithful vagabond to prayer; and superior to the call to prayer, the noises in the streets, the interest of the costumes—superior to everything, and claiming the bulk of attention first, last, and all the time—is a combination of Mohammedan stench, to which the smell of even a Chinese quarter would be as pleasant as the roasting odours of the fatted calf to the nostrils of the returning Prodigal. Such is Oriental luxury—such is Oriental splendour! We read about it all our days, but we comprehend it not until we see it. Smyrna is a very old city. Its name occurs several times in the Bible, one or two of the disciples of Christ visited it, and here was located one of the original seven apocalyptic churches spoken of in Revelations. These churches were symbolised in the Scriptures as candlesticks, and on certain conditions there was a sort of implied promise that Smyrna should be endowed with a 'crown of life.' She was to 'be faithful unto death'—those were the terms. She has not kept up her faith straight along, but the pilgrims that wander hither consider that she has come near enough to it to save her, and so they point to the fact that Smyrna to-day wears her

crown of life, and is a great city, with a great commerce and full of energy, while the cities wherein were located the other six churches, and to which no crown of life was promised, have vanished from the earth. So Smyrna really still possesses her crown of life, in a business point of view. Her career, for eighteen centuries, has been a chequered one, and she has been under the rule of princes of many creeds, yet there has been no season during all that time, as far as we know (and during such seasons as she was inhabited at all), that she has been without her little community of Christians 'faithful unto death.' Hers was the only church against which no threats were implied in the Revelations, and the only one which survived.

With Ephesus, forty miles from here, where was located another of the seven churches, the case was different. The 'candlestick' has been removed from Ephesus. Her light has been put out. Pilgrims, always prone to find prophecies in the Bible, and often where none exist, speak cheerfully and complacently of poor, ruined Ephesus as the victim of prophecy. And yet there is no sentence that promises, without due qualification, the destruction of the city. The words are:—

'Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'

That is all; the other verses are singularly *complimentary* to Ephesus. The threat is qualified. There is no history to show that she did not repent. But the cruellest habit the modern prophecy-savans have, is that one of coolly and arbitrarily fitting the prophetic shirt on to the wrong man. They do it without regard to rhyme or reason. Both the cases I have just mentioned are instances in point. Those 'prophecies' are distinctly levelled at the '*churches* of Ephesus, Smyrna,' etc., and yet the pilgrims invariably make them refer to the *cities* instead. No crown of life is promised to the town of Smyrna and its commerce, but to the handful of Christians who formed its 'church.' If *they* were 'faithful unto death,' they have their crowns now—but no amount of faithfulness and legal shrewdness combined could legitimately drag the *city* into a participation in the promises of the

prophecy. The stately language of the Bible refers to a crown of life whose lustre will reflect the day-beams of the endless ages of eternity, not the butterfly existence of a city built by men's hands, which must pass to dust with the builders and be forgotten even in the mere handful of centuries vouchsafed to the solid world itself between its cradle and its grave.

The fashion of delving out fulfilments of prophecy where that prophecy consists of mere 'ifs,' trenches upon the absurd. Suppose, a thousand years from now, a malarious swamp builds itself up in the shallow harbour of Smyrna, or something else kills the town; and suppose, also, that within that time the swamp that has filled the renowned harbour of Ephesus and rendered her ancient site deadly and uninhabitable to-day, becomes hard and healthy ground; suppose the natural consequence ensues, to wit: that Smyrna becomes a melancholy ruin, and Ephesus is rebuilt. What would the prophecy savans say? They would coolly skip over our age of the world, and say: 'Smyrna was not faithful unto death, and so her crown of life was denied her; Ephesus repented, and lo! her candlestick was not removed. Behold these evidences! How wonderful is prophecy!'

Smyrna has been utterly destroyed six times. If her crown of life had been an insurance policy, she would have had an opportunity to collect on it the first time she fell. But she holds it on sufferance and by a complimentary construction of language which does not refer to her. Six different times, however, I suppose some infatuated prophecy enthusiast blundered along and said, to the infinite disgust of Smyrna and the Smyrniotes: 'In sooth, here is astounding fulfilment of the prophecy! Smyrna hath not been faithful unto death, and behold her crown of life is vanished from her head. Verily, these things be astonishing!'

A portion of the city is pretty exclusively Turkish; the Jews have a quarter to themselves; the Franks another quarter; so, also, with the Armenians. The Armenians, of course, are Christians. Their houses are large, clean, airy, handsomely paved with black and white squares of marble, and in the centre of many of them is a square court, which has in it a luxuriant flower-garden and a sparkling fountain; the doors of all the rooms open on this. A very wide hall leads to the street door, and in

this the women sit, the most of the day. In the cool of the evening they dress up in their best raiment and show themselves at the door. They are all comely of countenance, and exceedingly neat and cleanly; they look as if they were just out of a bandbox. Some of the young ladies—many of them, I may say—are even very beautiful; they average a shade better than American girls—which treasonable words I pray may be forgiven me. They are very sociable, and will smile back when a stranger smiles at them, bow back when he bows, and talk back if he speaks to them. No introduction is required. An hour's chat at the door with a pretty girl one never saw before is easily obtained, and is very pleasant. I have tried it. I could not talk anything but English, and the girl knew nothing but Greek, or Armenian, or some such barbarous tongue, but we got along very well. I find that in cases like these, the fact that you cannot comprehend each other isn't much of a drawback. In that Russian town of Yalta I danced an astonishing sort of dance an hour long, and one I had not heard of before, with a very pretty girl, and we talked incessantly, and laughed exhaustingly, and neither one ever knew what the other was driving at. But it was splendid. There were twenty people in the set, and the dance was very lively and complicated. It was complicated enough without me—with me it was more so. I threw in a figure now and then that surprised those Russians. But I have never ceased to think of that girl. I have written to her, but I cannot direct the epistle because her name is one of those nine-jointed Russian affairs, and there are not letters enough in our alphabet to hold out. I am not reckless enough to try to pronounce it when I am awake, but I make a stagger at it in my dreams, and get up with the lockjaw in the morning. I am fading. I do not take my meals now, with any sort of regularity. Her dear name haunts me still in my dreams. It is awful on teeth. It never comes out of my mouth but it fetches an old snag along with it. And then the lockjaw closes down and nips off a couple of the last syllables—but they taste good.

Coming through the Dardanelles, we saw camel trains on shore with the glasses, but we were never close to one till we got to Smyrna. These camels are very much larger than the scrawny specimens one sees in the menagerie. They stride along these streets, in single file, a dozen in a

train, with heavy loads on their backs, and a fancy-looking negro in Turkish costume, or an Arab, preceding them on a little donkey and completely overshadowed and rendered insignificant by the huge beasts. To see a camel train laden with the spices of Arabia and the rare fabrics of Persia come marching through the narrow alleys of the bazaar, among porters with their burdens, money-changers, lamp-merchants, Alnaschars in the glass-ware business, portly cross-legged Turks smoking the famous narghili, and the crowds drifting to and fro in the fanciful costumes of the East, is a genuine revelation of the Orient. The picture lacks nothing. It casts you back at once into your forgotten boyhood, and again you dream over the wonders of the Arabian Nights; again your companions are princes, your lord is the Caliph Haroun Al Raschid, and your servants are terrific giants and genii that come with smoke and lightning and thunder, and go as a storm goes when they depart!

CHAPTER XXXVII

WE inquired, and learned that the lions of Smyrna consisted of the ruins of the ancient citadel, whose broken and prodigious battlements frown upon the city from a lofty hill just in the edge of the town—the Mount Pagus of Scripture, they call it; the site of that one of the Seven Apocalyptic Churches of Asia which was located here in the first century of the Christian era; and the grave and the place of martyrdom of the venerable Polycarp, who suffered in Smyrna for his religion some eighteen hundred years ago.

We took little donkeys and started. We saw Polycarp's tomb, and then hurried on.

The 'Seven Churches'—thus they abbreviate it—came next on the list. We rode there—about a mile and a half in the sweltering sun—and visited a little Greek church which they said was built upon the ancient site; and we paid a small fee; and the holy attendant gave each of us a little wax candle as a remembrancer of the place, and I put mine in my hat and the sun melted it and the grease all ran down the back of my neck; and so now I have not anything left but the wick, and it is a sorry and a wilted-looking wick at that.

Riding through the town, we could see marks of the six Smyrnas that have existed here and been burned up by fire or knocked down by earthquakes. The hills and the rocks are rent asunder in places, excavations expose great blocks of building-stone that have lain buried for ages, and all the mean houses and walls of modern Smyrna, along the way are spotted white with broken pillars, capitals and fragments of sculptured marble that once adorned the lordly palaces that were the glory of the city in the olden time.

A railway here in Asia—in the dreamy realm of the Orient—in the fabled land of the Arabian Nights—is a strange thing to think of. And yet they have one already, and are building another. The present one is well built and well conducted, by an English company, but is not doing an immense amount of business. The first year it carried a good many passengers, but its freight list only comprised eight hundred pounds of figs!

It runs almost to the very gates of Ephesus—a town great in all ages of the world—a city familiar to readers of the Bible, and one which was as old as the very hills when the disciples of Christ preached in its streets. It dates back to the shadowy ages of tradition, and was the birthplace of gods renowned in Grecian mythology. The idea of a locomotive tearing through such a place as this, and waking the phantoms of its old days of romance out of their dreams of dead and gone centuries, is curious enough.

We journey thither to-morrow to see the celebrated ruins.

This has been a stirring day. The superintendent of the railway put a train at our disposal, and did us the further kindness of accompanying us to Ephesus and giving to us his watchful care. We brought sixty scarcely perceptible donkeys in the freight cars, for we had much ground to go over. We have seen some of the most grotesque costumes, along the line of the railroad, that can be imagined! I am glad that no possible combination of words could describe them, for I might then be foolish enough to attempt it.

At ancient Ayassalook, in the midst of a forbidding desert, we came upon long lines of ruined aqueducts, and other remnants of architectural grandeur, that told us plainly enough we were nearing what had been a

metropolis once. We left the train and mounted the donkeys, along with our invited guests—pleasant young gentlemen from the officers' list of an American man-of-war.

The little donkeys had saddles upon them which were made very high in order that the rider's feet might not drag the ground. The preventative did not work well in the cases of our tallest pilgrims, however. There were no bridles—nothing but a single rope, tied to the bit. It was purely ornamental, for the donkey cared nothing for it. If he were drifting to starboard, you might put your helm down hard the other way, if it were any satisfaction to you to do it, but he would continue to drift to starboard all the same. There was only one process which could be depended on, and that was to get down and lift his rear around until his head pointed in the right direction, or take him under your arm and carry him to a part of the road which he could not get out of without climbing. The sun flamed down as hot as a furnace, and neck-scarfs, veils and umbrellas seemed hardly any protection; they served only to make the long procession look more than ever fantastic—for be it known the ladies were all riding astride because they could not stay on the shapeless saddles sidewise, the men were perspiring and out of temper, their feet were banging against the rocks, the donkeys were capering in every direction but the right one and being belaboured with clubs for it, and every now and then a broad umbrella would suddenly go down out of the cavalcade, announcing to all that one more pilgrim had bitten the dust. It was a wilder picture than those solitudes had seen for many a day. No donkeys ever existed that were as hard to navigate as these, I think, or that had so many vile, exasperating instincts. Occasionally we grew so tired and breathless with fighting them that we had to desist—and immediately the donkey would come down to a deliberate walk. This, with the fatigue, and the sun, would put a man asleep; and as soon as the man was asleep, the donkey would lie down. My donkey shall never see his boyhood's home again. He has lain down once too often. He must die.

We all stood in the vast theatre of ancient Ephesus—the stone-benched amphitheatre I mean—and had our picture taken. We looked as proper there as we would

look anywhere, I suppose. We do not embellish the general desolation of a desert much. We add what dignity we can to a stately ruin with our green umbrellas and jackasses, but it is little. However, we mean well.

I wish to say a brief word of the aspect of Ephesus.

On a high, steep hill, toward the sea, is a gray ruin of ponderous blocks of marble, wherein, tradition says, St Paul was imprisoned eighteen centuries ago. From these old walls you have the finest view of the desolate scene where once stood Ephesus, the proudest city of ancient times, and whose Temple of Diana was so noble in design, and so exquisite of workmanship, that it ranked high in the list of the Seven Wonders of the World.

Behind you is the sea; in front is a level green valley (a marsh, in fact), extending far away among the mountains; to the right of the front view is the old citadel of Ayassalook, on a high hill; the ruined Mosque of the Sultan Selim stands near it in the plain (this is built over the grave of St John, and was formerly a Christian Church); farther toward you is the hill of Pion, around whose front is clustered all that remains of the ruins of Ephesus that still stand; divided from it by a narrow valley is the long, rocky, rugged mountain of Coressus. The scene is a pretty one, and yet desolate—for in that wide plain no man can live, and in it is no human habitation. But for the crumbling arches and monstrous piers and broken walls that rise from the foot of the hill of Pion, one could not believe that in this place once stood a city whose renown is older than tradition itself. It is incredible to reflect that things as familiar all over the world to-day as household words, belong in the history and in the shadowy legends of this silent, mournful solitude. We speak of Apollo and of Diana—they were born here; of the metamorphosis of Syrinx into a reed—it was done here; of the great god Pan—he dwelt in the caves of this hill of Coressus; of the Amazons—this was their best prized home; of Bacchus and Hercules—both fought the warlike women here; of the Cyclops—they laid the ponderous marble blocks of some of the ruins yonder; of Homer—this was one of his many birthplaces; of Cimon of Athens; of Alcibiades, Lysander, Agesilaus—they visited here; so did Alexander the Great; so did Hannibal and Antiochus, Scipio, Lucullus and Sylla; Brutus, Cassius, Pompey, Cicero, and Augustus; Antony

was a judge in this place, and left his seat in the open court, while the advocates were speaking, to run after Cleopatra, who passed the door; from this city these two sailed on pleasure excursions, in galleys with silver oars and perfumed sails, and with companies of beautiful girls to serve them, and actors and musicians to amuse them; in days that seem almost modern, so remote are they from the early history of this city, Paul the Apostle preached the new religion here, and so did John, and here it is supposed the former was pitted against wild beasts, for in 1 Corinthians, xv. 32 he says:—

‘If after the manner of men I have fought with beasts at Ephesus,’ etc.

when many men still lived who had seen the Christ; here Mary Magdalen died, and here the Virgin Mary ended her days with John, albeit Rome has since judged it best to locate her grave elsewhere; six or seven hundred years ago—almost yesterday, as it were—troops of mail-clad Crusaders thronged the streets; and to come down to trifles, we speak of meandering streams, and find a new interest in a common word when we discover that the crooked river Meander, in yonder valley, gave it to our dictionary. It makes me feel as old as these dreary hills to look down upon these moss-hung ruins, this historic desolation. One may read the Scriptures and believe, but he cannot go and stand yonder in the ruined theatre and in imagination people it again with the vanished multitudes who mobbed Paul’s comrades there and shouted, with one voice, ‘Great is Diana of the Ephesians!’ The idea of a shout in such a solitude as this almost makes one shudder.

It was a wonderful city, this Ephesus. Go where you will about these broad plains, you find the most exquisitely sculptured marble fragments scattered thick among the dust and weeds; and protruding from the ground, or lying prone upon it, are beautiful fluted columns of porphyry and all precious marbles; and at every step you find elegantly carved capitals and massive bases, and polished tablets engraved with Greek inscriptions. It is a world of precious relics, a wilderness of marred and mutilated gems. And yet what are these things to the wonders that lie buried here under the ground? At Constantinople, at Pisa, in the cities of

Spain, are great mosques and cathedrals, whose grandest columns came from the temples and palaces of Ephesus, and yet one has only to scratch the ground here to match them. We shall never know what magnificence is, until this imperial city is laid bare to the sun.

The finest piece of sculpture we have yet seen and the one that impressed us most (for we do not know much about art and cannot easily work up ourselves into ecstasies over it) is one that lies in this old theatre of Ephesus which St Paul's riot has made so celebrated. It is only the headless body of a man, clad in a coat of mail, with a Medusa head upon the breastplate, but we feel persuaded that such dignity and such majesty were never thrown into a form of stone before.

What builders they were, these men of antiquity! The massive arches of some of these ruins rest upon piers that are fifteen feet square and built entirely of solid blocks of marble, some of which are as large as a Saratoga trunk, and some the size of a boarding-house sofa. They are not shells or shafts of stone filled inside with rubbish, but the whole pier is a mass of solid masonry. Vast arches, that may have been the gates of the city, are built in the same way. They have braved the storms and sieges of three thousand years, and have been shaken by many an earthquake, but still they stand. When they dig alongside of them, they find ranges of ponderous masonry that are as perfect in every detail as they were the day those old Cyclopian giants finished them. An English company is going to excavate Ephesus—and then!

CHAPTER XXXVIII

WHEN I last made a memorandum, we were at Ephesus. We are in Syria now, encamped in the mountains of Lebanon. The interregnum has been long, both as to time and distance. We brought not a relic from Ephesus! After gathering up fragments of sculptured marbles and breaking ornaments from the interior work of the Mosques; and after bringing them at a cost of infinite trouble and fatigue, five miles on muleback to the railway depot, a government officer compelled all who had such things to disgorge! He had an order from Constantinople to

look out for our party, and see that we carried nothing off. It was a wise, a just, and a well-deserved rebuke, but it created a sensation. I never resist a temptation to plunder a stranger's premises without feeling insufferably vain about it. This time I felt proud beyond expression. I was serene in the midst of the scoldings that were heaped upon the Ottoman Government for its affront offered to a pleasuring party of entirely respectable gentlemen and ladies. I said, 'We that have free souls, it touches us not.' The shoe not only pinched our party, but it pinched hard; a principal sufferer discovered that the imperial order was enclosed in an envelope bearing the seal of the British Embassy at Constantinople, and therefore must have been inspired by the representative of the Queen. This was bad—very bad. Coming solely from the Ottomans, it might have signified only Ottoman hatred of Christians, and a vulgar ignorance as to genteel methods of expressing it; but coming from the Christianised, educated, politic British legation, it simply intimated that we were a sort of gentlemen and ladies who would bear watching! So the party regarded it, and were incensed accordingly. The truth doubtless was, that the same precautions would have been taken against *any* travellers, because the English Company who have acquired the right to excavate Ephesus, and have paid a great sum for that right, need to be protected, and ~~deserve~~ to be. They cannot afford to run the risk of having their hospitality abused by travellers, especially since travellers are such notorious scorers of honest behaviour.

We sailed from Smyrna, in the wildest spirit of expectancy, for the chief feature, the grand goal of the expedition, was near at hand—we were approaching the Holy Land! Such a burrowing into the hold for trunks that had lain buried for weeks, yes for months; such a hurrying to and fro above decks and below; such a riotous system of packing and unpacking; such a littering up of the cabins with shirts and skirts, and indescribable and unclassable odds and ends; such a making up of bundles, and setting apart of umbrellas, green spectacles, and thick veils; such a critical inspection of saddles and bridles that had never yet touched horses; such a cleaning and loading of revolvers and examining of bowie-knives; such a half-soling of the seats of pantaloons with

serviceable buckskin; then such a poring over ancient maps; such a reading up of Bibles and Palestine travels; such a marking out of routes; such exasperating efforts to divide up the company into little bands of congenial spirits who might make the long and arduous journey without quarrelling; and morning, noon, and night, such mass-meetings in the cabins, such speech-making, such sage suggesting, such worrying and quarrelling, and such a general raising of the very mischief was never seen in the ship before!

But it is all over now. We are cut up into parties of six or eight, and by this time are scattered far and wide. Ours is the only one, however, that is venturing on what is called 'the long trip'—that is, out into Syria, by Baalbec to Damascus, and thence down through the full length of Palestine. It would be a tedious, and also a too risky journey, at this hot season of the year, for any but strong, healthy men, accustomed somewhat to fatigue and rough life in the open air. The other parties will take shorter journeys.

For the last two months we have been in a worry about one portion of this Holy Land pilgrimage. I refer to transportation service. We knew very well that Palestine was a country which did not do a large passenger business, and every man we came across who knew anything about it gave us to understand that not half of our party would be able to get dragomen and animals. At Constantinople everybody fell to telegraphing the American Consuls at Alexandria and Beirut to give notice that we wanted dragomen and transportation. We were desperate—would take horses, jackasses, cameleopards, kangaroos—anything. At Smyrna, more telegraphing was done, to the same end. Also, fearing for the worst, we telegraphed for a large number of seats in the diligence for Damascus, and horses for the ruins of Baalbec.

As might have been expected, a notion got abroad in Syria and Egypt that the whole population of the Province of America (the Turks consider us a trifling little province in some unvisited corner of the world), were coming to the Holy Land—and so, when we got to Beirut yesterday we found the place full of dragomen and their outfits. We had all intended to go by diligence to Damascus, and switch off to Baalbec as we went along—because we expected to rejoin the ship, go to Mount Carmel, and

take to the woods from there. However, when our own private party of eight found that it was possible, and proper enough, to make 'the long trip,' we adopted that programme. We have never been much trouble to a Consul before, but we have been a fearful nuisance to our Consul at Beirut. I mention this because I cannot help admiring his patience, his industry, and his accommodating spirit. I mention it also, because I think some of our ship's company did not give him as full credit for his excellent services as he deserved.

Well, out of our eight, three were selected to attend to all business connected with the expedition. The rest of us had nothing to do but look at the beautiful city of Beirut, with its bright, new houses nestled among a wilderness of green shrubbery spread abroad over an upland that sloped gently down to the sea; and also at the mountains of Lebanon that environ it; and likewise to bathe in the transparent blue water that rolled its billows about the ship (we did not know there were sharks there). We had also to range up and down through the town and look at the costumes. These are picturesque and fanciful, but not so varied as at Constantinople and Smyrna; the women of Beirut add an agony—in the two former cities the sex wear a thin veil which one can see through (and they often expose their ankles), but at Beirut they cover their entire faces with dark-coloured or black veils, so that they look like mummies, and then expose their breasts to the public. A young gentleman (I believe he was a Greek) volunteered to show us around the city, and said it would afford him great pleasure, because he was studying English and wanted practice in that language. When we had finished the rounds, however, he called for remuneration—said he hoped the gentlemen would give him a trifle in the way of a few piastres (equivalent to a few five cent pieces). We did so. The Consul was surprised when he heard it, and said he knew the young fellow's family very well, and that they were an old and highly respectable family and worth a hundred and fifty thousand dollars! Some people so situated, would have been ashamed of the berth he had with us and his manner of crawling into it.

At the appointed time our business committee reported, and said all things were in readiness—that we were to start to-day, with horses, pack animals, and tents, and go

to Baalbec, Damascus, the Sea of Tiberias, and thence southward by the way of the scene of Jacob's dream and other notable Bible localities to Jerusalem—from thence probably to the Dead Sea, but possibly not—and then strike for the ocean and rejoin the ship three or four weeks hence at Joppa; terms, five dollars a day apiece, in gold, and everything to be furnished by the dragoman. They said we would live as well as at a hotel. I had read something like that before, and did not shame my judgment by believing a word of it. I said nothing, however, but packed up a blanket and a shawl to sleep in, pipes and tobacco, two or three woollen shirts, a portfolio, a guide-book, and a Bible. I also took along a towel and a cake of soap, to inspire respect in the Arabs, who would take me for a king in disguise.

We were to select our horses at 3 p.m. At that hour Abraham, the dragoman, marshalled them before us. With all solemnity I set it down here, that those horses were the hardest lot I ever did come across, and their accoutrements were in exquisite keeping with their style. One brute had an eye out; another had his tail sawed off close, like a rabbit, and was proud of it; another had a bony ridge running from his neck to his tail, like one of those ruined aqueducts one sees about Rome, and had a neck on him like a bowsprit; they all limped and had sore backs, and likewise raw places and old scales scattered about their persons like brass nails in a hair trunk; their gaits were marvellous to contemplate, and replete with variety—under way the procession looked like a fleet in a storm. It was fearful. Blucher shook his head and said:—

‘That dragon is going to get himself into trouble fetching these old crates out of the hospital the way they are, unless he has got a permit.’

I said nothing. The display was exactly according to the guide-book, and were we not travelling by the guide-book? I selected a certain horse because I thought I saw him shy, and I thought that a horse that had spirit enough to shy was not to be despised.

At 6 o'clock p.m. we came to a halt here on the breezy summit of a shapely mountain overlooking the sea, and the handsome valley where dwelt some of those enterprising Phœnicians of ancient times we read so much about; all around us are what were once the dominions

of Hiram, King of Tyre, who furnished timber from the cedars of these Lebanon hills to build portions of King Solomon's Temple with.

Shortly after six our pack train arrived. I had not seen it before, and a good right I had to be astonished. We had nineteen serving men and twenty-six pack mules! It was a perfect caravan. It looked like one, too, as it wound among the rocks. I wondered what in the very mischief we wanted with such a vast turn-out as that, for eight men. I wondered awhile, but soon I began to long for a tin plate, and some bacon and beans. I had camped out many and many a time before, and knew just what was coming. I went off, without waiting for serving men, and unsaddled my horse, and washed such portions of his ribs and spine as projected through his hide, and when I came back, behold five stately circus tents were up—tents that were brilliant within with blue, and gold, and crimson, and all manner of splendid adornment! I was speechless. Then they brought eight little iron bedsteads, and set them up in the tents; they put a soft mattress and pillows and good blankets and two snow-white sheets on each bed. Next, they rigged a table about the centre-pole, and on it placed pewter pitchers, basins, soap, and the whitest of towels—one set for each man; they pointed to pockets in the tent, and said we could put our small trifles in them for convenience, and if we needed pins or such things, they were sticking everywhere. Then came the finishing touch—they spread carpets on the floor! I simply said, 'If you call this camping out, all right—but it isn't the style *I* am used to; my little baggage that I brought along is at a discount.'

It grew dark, and they put candles on the tables—candles set in bright, new, brazen candlesticks. And soon the bell—a genuine, simon-pure bell—rang, and we were invited to 'the saloon.' I had thought before that we had a tent or so too many, but now here was one, at least, provided for; it was to be used for nothing but an eating-saloon. Like the others, it was high enough for a family of giraffes to live in, and was very handsome and clean and bright-coloured within. It was a gem of a place. A table for eight, and eight canvas chairs; a tablecloth and napkins whose whiteness and whose fineness laughed to scorn the things we were used to in the great

excursion steamer; knives and forks, soup-plates, dinner-plates—everything, in the handsomest kind of style. It was wonderful! And they call *this* camping out. Those stately fellows in baggy trousers and turbanned fezzes brought in a dinner which consisted of roast mutton, roast chicken, roast goose, potatoes, bread, tea, pudding, apples, and delicious grapes; the viands were better cooked than any we had eaten for weeks, and the table made a finer appearance, with its large German silver candlesticks and other finery, than any table we had sat down to for a good while, and yet that polite dragoman, Abraham, came bowing in and apologising for the whole affair, on account of the unavoidable confusion of getting under way for a very long trip, and promising to do a great deal better in future!

It is midnight now, and we break camp at six in the morning.

They call this camping out. At this rate it is a glorious privilege to be a pilgrim to the Holy Land.

CHAPTER XXXIX

WE are camped near *Temnin-el-Foka*—a name which the boys have simplified a good deal, for the sake of convenience in spelling. They call it Jacksonville. It sounds a little strangely, here in the valley of Lebanon, but it has the merit of being easier to remember than the Arabic name.

I slept very soundly last night, yet when the dragoman's bell rang at half-past five this morning and the cry went abroad of 'Ten minutes to dress for breakfast!' I heard both. It surprised me, because I have not heard the breakfast gong in the ship for a month, and whenever we have had occasion to fire a salute at daylight, I have only found it out in the course of conversation afterward. However, camping out, even though it be in a gorgeous tent, makes one fresh and lively in the morning—especially if the air you are breathing is the cool, fresh air of the mountains.

I was dressed within the ten minutes, and came out. The saloon tent had been stripped of its sides, and had nothing left but its roof; so when we sat down to table we

could look out over a noble panorama of mountain, sea, and hazy valley. And sitting thus, the sun rose slowly up and suffused the picture with a world of rich colouring.

Hot mutton chops, fried chicken, omelettes, fried potatoes and coffee—all excellent. This was the bill of fare. It was sauced with a savage appetite purchased by hard riding the day before, and refreshing sleep in a pure atmosphere. As I called for a second cup of coffee, I glanced over my shoulder, and behold our white village was gone—the splendid tents had vanished like magic! It was wonderful how quickly those Arabs had 'folded their tents'; and it was wonderful, also, how quickly they had gathered the thousand odds and ends of the camp together and disappeared with them.

By half-past six we were under way, and all the Syrian world seemed to be under way also. The road was filled with mule trains and long processions of camels.

We have been in a historical section of country all day. At noon we camped three hours and took luncheon at Mekseh, near the junction of the Lebanon Mountains and the Jebel el Kuneiyiseh, and looked down into the immense, level, garden-like Valley of Lebanon. To-night we are camping near the same valley, and have a very wide sweep of it in view. We can see the long, whale-backed ridge of Mount Hermon projecting above the eastern hills. The 'dews of Hermon' are falling upon us now, and the tents are almost soaked with them. Over the way from us, and higher up the valley, we can discern, through the glasses, the faint outlines of the wonderful ruins of Baalbec, the supposed Baal-Gad of Scripture.

We had a tedious ride of about five hours, in the sun, across the Valley of Lebanon. It proved to be not quite so much of a garden as it had seemed from the hill-sides. It was a desert, weed-grown waste, littered thickly with stones the size of a man's fist. Here and there the natives had scratched the ground and reared a sickly crop of grain, but for the most part the valley was given up to a handful of shepherds, whose flocks were doing what they honestly could to get a living, but the chances were against them. We saw rude piles of stones standing near the roadside, at intervals, and recognised the custom of marking boundaries which obtained in Jacob's time.

There were no walls, no fences, no hedges—nothing to secure a man's possessions but these random heaps of stones. The Israelites held them sacred in the old patriarchal times, and these other Arabs, their lineal descendants, do so likewise. An American, of ordinary intelligence, would soon widely extend his property, at an outlay of mere manual labour, performed at night, under so loose a system of fencing as this.

At eleven o'clock, our eyes fell upon the walls and columns of Baalbec, a noble ruin whose history is a sealed book. It has stood there for thousands of years, the wonder and admiration of travellers; but who built it, or when it was built, are questions that may never be answered. One thing is very sure, though. Such grandeur of design, and such grace of execution, as one sees in the temples of Baalbec, have not been equalled or even approached in any work of men's hands that has been built within twenty centuries past.

The great Temple of the Sun, the Temple of Jupiter, and several smaller temples are clustered together in the midst of one of these miserable Syrian villages, and look strangely enough in such plebeian company. These temples are built upon massive substructions that might support a world, almost; the materials used are blocks of stone as large as an omnibus—very few, if any of them, are smaller than a carpenter's tool chest—and these substructions are traversed by tunnels of masonry through which a train of cars might pass. With such foundations as these, it is little wonder that Baalbec has lasted so long. The Temple of the Sun is nearly three hundred feet long and one hundred and sixty feet wide. It had fifty-four columns around it, but only six are standing now—the others lie broken at its base, a confused and picturesque heap. The six columns are perfect, as also are their bases, Corinthian capitals and entablature—and six more shapely columns do not exist. The columns and the entablature together are ninety feet high—a prodigious altitude for shafts of stone to reach, truly—and yet one only thinks of their beauty and symmetry when looking at them; the pillars look slender and delicate, the entablature, with its elaborate sculpture, looks like rich stucco-work. But when you have gazed aloft till your eyes are weary, you glance at the great fragments of pillars among which you are standing, and find that

they are eight feet through; and with them lie beautiful capitals apparently as large as a small cottage; and also single slabs of stone, superbly sculptured, that are four or five feet thick, and would completely cover the floor of any ordinary parlour. You wonder where these monstrous things came from, and it takes some little time to satisfy yourself that the airy and graceful fabric that towers above your head is made up of their mates. It seems too preposterous.

The Temple of Jupiter is a smaller ruin than the one I have been speaking of, and yet is immense. It is in a tolerable state of preservation. One row of nine columns stands almost uninjured. They are sixty-five feet high and support a sort of porch or roof, which connects them with the roof of the building. This porch-roof is composed of tremendous slabs of stone, which are so finely sculptured on the under side that the work looks like a fresco from below. One or two of these slabs had fallen, and again I wondered if the gigantic masses of carved stone that lay about me were no larger than those above my head. Within the temple, the ornamentation was elaborate and colossal. What a wonder of architectural beauty and grandeur this edifice must have been when it was new! And what a noble picture it and its statelier companion, with the chaos of mighty fragments scattered about them, yet makes in the moonlight!

I cannot conceive how those immense blocks of stone were ever hauled from the quarries, or how they were ever raised to the dizzy heights they occupy in the temples. And yet these sculptured blocks are trifles in size compared with the rough-hewn blocks that form the wide veranda or platform which surrounds the Great Temple. One stretch of that platform, two hundred feet long, is composed of blocks of stone as large, and some of them larger, than a street car. They surmount a wall about ten or twelve feet high. I thought those were large rocks, but they sank into insignificance compared with those which formed another section of the platform. These were three in number, and I thought that each of them was about as long as three street cars placed end to end, though of course they are a third wider and a third higher than a street car. Perhaps two railway freight cars of the largest pattern, placed end to end, might better represent their size. In combined length these three

stones stretch nearly two hundred feet; they are thirteen feet square; two of them are sixty-four feet long each and the third is sixty-nine. They are built into the massive wall some twenty feet above the ground. They are there, but how they got there is the question. I have seen the hull of a steamboat that was smaller than one of those stones. All these great walls are as exact and shapely as the flimsy things we build of bricks in these days. A race of gods or of giants must have inhabited Baalbec many a century ago. Men like the men of our day could hardly rear such temples as these.

We went to the quarry from whence the stones of Baalbec were taken. It was about a quarter of a mile off, and down hill. In a great pit lay the mate of the largest stone in the ruins. It lay there just as the giants of that old forgotten time had left it when they were called hence—just as they had left it, to remain for thousands of years, an eloquent rebuke unto such as are prone to think slightly of the men who lived before them. This enormous block lies there, squared and ready for the builders' hands—a solid mass fourteen feet by seventeen, and but a few inches less than seventy feet long! Two buggies could be driven abreast of each other, on its surface, from one end of it to the other, and leave room enough for a man or two to walk on either side.

CHAPTER XL

THE next day was an outrage upon men and horses both. It was another thirteen hour stretch (including an hour's 'nooning'). It was over the barrenest chalk-hills and through the baldest cañons that even Syria can show. The heat quivered in the air everywhere. In the cañons we almost smothered in the baking atmosphere. On high ground, the reflection from the chalk-hills was blinding. It was cruel to urge the crippled horses, but it had to be done in order to make Damascus Saturday night. We saw ancient tombs and temples of fanciful architecture carved out of the solid rock high up in the face of precipices above our heads, but we had neither time nor strength to climb up there and examine them. The

terse language of my note-book will answer for the rest of this day's experiences :—

'Broke camp at 7 a.m., and made a ghastly trip through the Zeb Dana valley and the rough mountains—horses limping and that Arab screech-owl that does most of the singing and carries the water-skins, always a thousand miles ahead, of course, and no water to drink—will he *never* die? Beautiful stream, in a chasm, lined thick with pomegranate, fig, olive, and quince orchards, and nooned an hour at the celebrated Baalam's Ass Fountain of Figia, second in size in Syria, and the coldest water out of Siberia—guide-books do not say Baalam's ass ever drank there—somebody been imposing on the pilgrims, maybe. Bathed in it—Jack and I. Only a second—ice-water. It is the principal source of the Abana river—only one-half mile down to where it joins. Beautiful place—giant trees all around—so shady and cool, if one could keep awake—vast stream gushes straight out from under the mountain in a torrent. Over it is a very ancient ruin, with no known history—supposed to have been for the worship of the fountain or Baalam's ass or somebody. Wretched nest of human vermin about the fountain—rags, dirt, sunken cheeks, pallor of sickness, sores, projecting bones, dull, aching misery in their eyes and ravenous hunger speaking from every eloquent fibre and muscle from head to foot. How they sprang upon a bone, how they crunched the bread we gave them! Such as these to swarm about one and watch every bite he takes, with greedy looks, and swallow unconsciously every time he swallows, as if they half fancied the precious morsel went down their own throats—hurry up the caravan! —I never shall enjoy a meal in this distressful country. To think of eating three times every day under *such* circumstances for three weeks yet—it is worse punishment than riding all day in the sun. There are sixteen starving babies from one to six years old in the party, and their legs are no larger than broom handles. Left the fountain at 1 p.m. (the fountain took us at least two hours out of our way,) and reached Mohammed's lookout perch, over Damascus, in time to get a good long look before it was necessary to move on. Tired? Ask of the winds that far away with fragments strewed the sea.'

As the glare of day mellowed into twilight, we looked down upon a picture which is celebrated all over the world. I think I have read about four hundred times that when Mohammed was a simple camel-driver he reached this point and looked down upon Damascus for the first time, and then made a certain renowned remark. He said man could

enter only one paradise; he preferred to go to the one above. So he sat down there and feasted his eyes upon the earthly paradise of Damascus, and then went away without entering its gates. They have erected a tower on the hill to mark the spot where he stood.

Damascus is beautiful from the mountain. It is beautiful even to foreigners accustomed to luxuriant vegetation, and I can easily understand how unspeakably beautiful it must be to eyes that are only used to the God-forsaken barrenness and desolation of Syria. I should think a Syrian would go wild with ecstasy when such a picture bursts upon him for the first time.

From his high perch, one sees before him and below him, a wall of dreary mountains, shorn of vegetation, glaring fiercely in the sun; it fences in a level desert of yellow sand, smooth as velvet and threaded far away with fine lines that stand for roads, and dotted with creeping mites we know are camel-trains and journeying men; right in the midst of the desert is spread a billowy expanse of green foliage; and nestling in its heart sits the great white city, like an island of pearls and opals gleaming out of a sea of emeralds. This is the picture you see spread far below you, with distance to soften it, the sun to glorify it, strong contrasts to heighten the effects, and over it and above it a drowsing air of repose to spiritualise it and make it seem rather a beautiful estray from the mysterious worlds we visit in dreams than a substantial tenant of our coarse, dull globe. And when you think of the leagues of blighted, blasted, sandy, rocky, sun-burnt, ugly, dreary, infamous country you have ridden over to get here, you think it is the most beautiful, beautiful picture that ever human eyes rested upon in all the broad universe! If I were to go to Damascus again, I would camp on Mohammed's hill about a week, and then go away. There is no need to go inside the walls. The Prophet was wise without knowing it when he decided not to go down into the paradise of Damascus.

There is an honoured old tradition that the immense garden which Damascus stands in was the Garden of Eden, and modern writers have gathered up many chapters of evidence tending to show that it really was the Garden of Eden, and that the rivers Pharpar and Abana are the 'two rivers' that watered Adam's Paradise. It may be so, but it is not paradise now, and one would be

as happy outside of it as he would be likely to be within. It is so crooked and cramped and dirty that one cannot realise that he is in the splendid city he saw from the hill-top. The gardens are hidden by high mud-walls, and the paradise is become a very sink of pollution and uncomeliness. Damascus has plenty of clear, pure water in it, though, and this is enough, of itself, to make an Arab think it beautiful and blessed. Water is scarce in blistered Syria. We run railways by our large cities in America; in Syria they curve the roads so as to make them run by the meagre little puddles they call 'fountains,' and which are not found oftener on a journey than every four hours. But the 'rivers' of Pharpar and Abana of Scripture (mere creeks) run through Damascus, and so every house and every garden have their sparkling fountains and rivulets of water. With her forest of foliage and her abundance of water, Damascus must be a wonder of wonders to the Bedouin from the deserts. Damascus is simply an oasis—that is what it is. For four thousand years its waters have not gone dry or its fertility failed. Now we can understand why the city has existed so long. It could not die. So long as its waters remain to it away out there in the midst of that howling desert, so long will Damascus live to bless the sight of the tired and thirsty wayfarer.

'Though old as history itself, thou art fresh as the breath of spring, blooming as thine own rose-bud, and fragrant as thine own orange flower, O Damascus, pearl of the East !'

Damascus dates back anterior to the day of Abraham, and is the oldest city in the world. It was founded by Uz, the grandson of Noah. 'The early history of Damascus is shrouded in the mists of a hoary antiquity.' Leave the matters written of in the first eleven chapters of the Old Testament out, and no recorded event has occurred in the world but Damascus was in existence to receive the news of it. Go back as far as you will into the vague past, there was always a Damascus. In the writings of every century for more than four thousand years, its name has been mentioned and its praises sung. To Damascus, years are only moments, decades are only flitting trifles of time. She measures time, not by days and months and years, but by the empires she has seen rise,

and prosper and crumble to ruin. She is a type of immortality. She saw the foundations of Baalbec, and Thebes, and Ephesus laid; she saw these villages grow into mighty cities, and amaze the world with their grandeur—and she has lived to see them desolate, deserted, and given over to the owls and the bats. She saw the Israelitish empire exalted, and she saw it annihilated. She saw Greece rise, and flourish two thousand years, and die. In her old age she saw Rome built; she saw it overshadow the world with its power; she saw it perish. The few hundreds of years of Genoese and Venetian might and splendour were, to grave old Damascus, only a trifling scintillation hardly worth remembering. Damascus has seen all that has ever occurred on earth, and still she lives. She has looked upon the dry bones of a thousand empires, and will see the tombs of a thousand more before she dies. Though another claims the name, old Damascus is by right the Eternal City.

We reached the city gates just at sundown. They do say that one can get into any walled city of Syria, after night, for baksheesh, except Damascus. But Damascus, with its four thousand years of respectability in the world, has many old foggy notions. There are no street lamps there, and the law compels all who go abroad at night to carry lanterns, just as was the case in old days, when heroes and heroines of the Arabian Nights walked the streets of Damascus, or flew away toward Bagdad on enchanted carpets.

It was fairly dark a few minutes after we got within the wall, and we rode long distances through wonderfully crooked streets, eight to ten feet wide, and shut in on either side by the high mud-walls of the gardens. At last we got to where lanterns could be seen flitting about here and there, and knew we were in the midst of the curious old city. In a little narrow street, crowded with our pack-mules, and with a swarm of uncouth Arabs, we alighted, and through a kind of a hole in the wall entered the hotel. We stood in a great flagged court, with flowers and citron trees about us, and a huge tank in the centre that was receiving the waters of many pipes. We crossed the court and entered the rooms prepared to receive four of us. In a large marble-paved recess between the two rooms was a tank of clear, cool water, which was kept running over all the time by the streams that were

pouring into it from half a dozen pipes. Nothing, in this scorching, desolate land could look so refreshing as this pure water flashing in the lamp-light; nothing could look so beautiful, nothing could sound so delicious as this mimic rain to ears long unaccustomed, to sounds of such a nature. Our rooms were large, comfortably furnished, and even had their floors clothed with soft, cheerful-tinted carpets. It was a pleasant thing to see a carpet again, for if there is anything drearier than the tomb-like, stone-paved parlours and bedrooms of Europe and Asia, I do not know what it is. They make one think of the grave all the time. A very broad, gaily caparisoned divan, some twelve or fourteen feet long, extended across one side of each room, and opposite were single beds with spring mattresses. There were great looking-glasses and marble-top tables. All this luxury was as grateful to systems and senses worn out with an exhausting day's travel, as it was unexpected—for one cannot tell what to expect in a Turkish city of even a quarter of a million inhabitants.

I do not know, but I think they used that tank between the rooms to draw drinking water from; that did not occur to me, however, until I had dipped my baking head far down into its cool depths. I thought of it then, and superb as the bath was, I was sorry I had taken it, and was about to go and explain to the landlord. But a finely curled and scented poodle dog frisked up and nipped the calf of my leg just then, and before I had time to think, I had soused him to the bottom of the tank, and when I saw a servant coming with a pitcher I went off and left the pup trying to climb out and not succeeding very well. Satisfied revenge was all I needed to make me perfectly happy, and when I walked in to supper that first night in Damascus I was in that condition. We lay on those divans a long time after supper, smoking narghilies and long-stemmed chibouks, and talking about the dreadful ride of the day, and I knew then what I had sometimes known before—that it was worth while to get tired out, because one so enjoys resting afterward.

In the morning we sent for donkeys. It is worthy of note that we had to *send* for these things. I said Damascus was an old fossil, and she is. Anywhere else we would have been assailed by a clamorous army of donkey-drivers, guides, pedlars and beggars—but in Damascus they so

hate the very sight of a foreign Christian that they want no intercourse whatever with him; only a year or two ago, his person was not always safe in Damascus streets. It is the most fanatical Mohammedan purgatory out of Arabia. Where you see one green turban of a Hadji elsewhere (the honoured sign that my lord has made the pilgrimage to Mecca), I think you will see a dozen in Damascus. The Damascenes are the ugliest, wickedest looking villains we have seen. All the veiled women we had seen yet, nearly, left their eyes exposed, but numbers of these in Damascus completely hid the face under a close-drawn black veil that made the woman look like a mummy. If ever we caught an eye exposed it was quickly hidden from our contaminating Christian vision; the beggars actually passed us by without demanding baksheesh; the merchants in the bazaars did not hold up their goods and cry out eagerly, 'Hey, John!' or 'Look this, Howajji!' On the contrary, they only scowled at us and said never a word.

The narrow streets swarmed like a hive with men and women in strange Oriental costumes, and our small donkeys knocked them right and left as we ploughed through them, urged on by the merciless donkey-boys. These persecutors run after the animals, shouting and goading them for hours together; they keep the donkey in a gallop always, yet never get tired themselves or fall behind. The donkeys fell down and spilt us over their heads occasionally, but there was nothing for it but to mount and hurry on again. We were banged against sharp corners, loaded porters, camels, and citizens generally; and we were so taken up with looking out for collisions and casualties that we had no chance to look about us at all. We rode half through the city and through the famous 'street which is called Straight' without seeing anything hardly. Our bones were nearly knocked out of joint, we were wild with excitement, and our sides ached with the jolting we had suffered. I do not like riding in the Damascus street-cars.

We were on our way to the reputed houses of Judas and Ananias. About eighteen or nineteen hundred years ago, Saul, a native of Tarsus, was particularly bitter against the new sect called Christians, and he left Jerusalem and started across the country on a furious crusade against them. He went forth 'breathing threatenings and slaughter against the disciples of the Lord.'

'And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven :

'And he fell to the earth and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?"

'And when he knew that it was Jesus that spoke to him he trembled, and was astonished, and said, "Lord, what will thou have me to do?"'

He was told to arise and go into the ancient city and one would tell him what to do. In the meantime his soldiers stood speechless and awe-stricken, for they heard the mysterious voice but saw no man. Saul rose up and found that that fierce supernatural light had destroyed his sight, and he was blind, so 'they led him by the hand and brought him to Damascus.' He was converted.

Paul lay three days, blind, in the house of Judas, and during that time he neither ate nor drank.

There came a voice to a citizen of Damascus, named Ananias, saying, 'Arise, and go into the street which is called Straight, and inquire at the house of Judas, for one called Saul, of Tarsus; for behold, he prayeth.'

Ananias did not wish to go at first, for he had heard of Saul before, and he had his doubts about that style of a 'chosen vessel' to preach the gospel of peace. However, in obedience to orders, he went into the 'street called Straight.' (How he ever found his way into it, and after he did, how he ever found his way out of it again, are mysteries only to be accounted for by the fact that he was acting under Divine inspiration.) He found Paul and restored him, and ordained him a preacher; and from this old house we had hunted up in the street which is miscalled Straight, he had started out on that bold missionary career which he prosecuted till his death. It was not the house of the disciple who sold the Master for thirty pieces of silver. I make this explanation in justice to Judas, who was a far different sort of man from the person just referred to. A very different style of man, and lived in a very good house. It is a pity we do not know more about him.

I have given, in the above paragraphs, some more information for people who will not read Bible history until they are defrauded into it by some such method as this. I hope that no friend of progress and education will obstruct or interfere with my peculiar mission.

The street called Straight is straighter than a corkscrew, but not as straight as a rainbow. St Luke is careful not to commit himself; he does not say it is the street which *is* straight, but the 'street which is *called* Straight.' It is a fine piece of irony; it is the only facetious remark in the Bible, I believe. We traversed the street called Straight a good way, and then turned off and called at the reputed house of Ananias. There is small question that a part of the original house is there still; it is an old room twelve or fifteen feet under ground, and its masonry is evidently ancient. If Ananias did not live there in St Paul's time, somebody else did, which is just as well. I took a drink out of Ananias's well, and singularly enough, the water was just as fresh as if the well had been dug yesterday.

We went out toward the north end of the city to see the place where the disciples let Paul down over the Damascus wall at dead of night—for he preached Christ so fearlessly in Damascus that the people sought to kill him, just as they would to-day for the same offence, and he had to escape and flee to Jerusalem.

In Damascus they think there are no such rivers in all the world as their little Abana and Pharpar. The Damascenes have always thought that way. In 2 Kings, chapter v., Naaman boasts extravagantly about them. That was three thousand years ago. He says: 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?' But some of my readers have forgotten who Naaman was, long ago. Naaman was the commander of the Syrian armies. He was the favourite of the king and lived in great state. 'He was a mighty man of valour, but he was a leper.' Strangely enough, the house they point out to you now as his has been turned into a leper hospital, and the inmates expose their horrid deformities and hold up their hands and beg for baksheesh when a stranger enters.

One cannot appreciate the horror of this disease until he looks upon it in all its ghastliness, in Naaman's ancient dwelling in Damascus. Bones all twisted out of shape, great knots protruding from face and body, joints decaying and dropping away—horrible!

CHAPTER XLI

THE last twenty-four hours we stayed in Damascus I lay prostrate with a violent attack of cholera, or cholera morbus, and therefore had a good chance and a good excuse to lie there on that wide divan and take an honest rest. I had nothing to do but listen to the pattering of the fountains and take medicine and throw it up again. It was dangerous recreation; but it was pleasanter than travelling in Syria. I had plenty of snow from Mount Hermon, and as it would not stay on my stomach, there was nothing to interfere with my eating it—there was always room for more. I enjoyed myself very well. Syrian travel has its interesting features, like travel in any other part of the world, and yet to break your leg or have the cholera adds a welcome variety to it.

We left Damascus at noon and rode across the plain a couple of hours, and then the party stopped a while in the shade of some fig-trees to give me a chance to rest. It was the hottest day we had seen yet—the sun-flames shot down like the shafts of fire that stream out before a blow-pipe; the rays seemed to fall in a steady deluge on the head and pass downward like rain from a roof. We had drained the goat-skins dry in a little while. At noon we halted before the wretched Arab town of El Yuba Dam, perched on the side of a mountain, but the dragoman said if we applied there for water we would be attacked by the whole tribe, for they did not love Christians. We had to journey on. Two hours later we reached the foot of a tall isolated mountain, which is crowned by the crumbling castle of Banias, the stateliest ruin of that kind on earth, no doubt. It is a thousand feet long and two hundred wide, all of the most symmetrical, and at the same time the most ponderous masonry. The massive towers and bastions are more than thirty feet high, and have been sixty. From the mountain's peak its broken turrets rise above the groves of ancient oaks and olives, and look wonderfully picturesque. It is of such high antiquity that no man knows who built it or when it was built. It is utterly inaccessible, except in one place, where a bridle-path winds upwards among the solid rocks to the old portcullis. The horses' hoofs have bored holes in

these rocks to the depth of six inches during the hundreds and hundreds of years that the castle was garrisoned. We wandered for three hours among the chambers and crypts and dungeons of the fortress, and trod where the mailed heels of many a knightly Crusader had rang, and where Phœnician heroes had walked ages before them.

We wondered how such a solid mass of masonry could be affected even by an earthquake, and could not understand what agency had made Baniyas a ruin; but we found the destroyer, after a while, and then our wonder was increased tenfold. Seeds had fallen in crevices in the vast walls; the seeds had sprouted; the tender, insignificant sprouts had hardened; they grew larger and larger, and by a steady, imperceptible pressure forced the great stones apart, and now are bringing sure destruction upon a giant work that has even mocked the earthquakes to scorn! Gnarled and twisted trees spring from the old walls everywhere, and beautify and overshadow the gray battlements with a wild luxuriance of foliage.

From these old towers we looked down upon a broad, far-reaching green plain, glittering with the pools and rivulets which are the sources of the sacred river Jordan. It was a grateful vision, after so much desert.

And as the evening drew near, we clambered down the mountain, through groves of the Biblical oaks of Bashan, (for we were just stepping over the border and entering the long-sought Holy Land,) and at its extreme foot, toward the wide valley, we entered this little execrable village of Baniyas and camped in a great grove of olive-trees near a torrent of sparkling water whose banks are arrayed in fig-trees, pomegranates, and oleanders in full leaf. Barring the proximity of the village, it is a sort of paradise.

The ruins here are not very interesting. There are the massive walls of a great square building that was once the citadel; there are many ponderous old arches that are so smothered with debris that they barely project above the ground; there are heavy walled sewers through which the crystal brook of which Jordan is born still runs; in the hill-side are the substructions of a costly marble temple that Herod the Great built here—patches of its handsome mosaic floors still remain; there is a quaint old stone bridge that was here before Herod's time, maybe; scattered everywhere, in the paths and in the woods, are

Corinthian capitals, broken porphyry pillars, and little fragments of sculpture; and up yonder in the precipice where the fountain gushes out, are well-worn Greek inscriptions over niches in the rock where in ancient times the Greeks, and after them the Romans, worshipped the sylvan god Pan. But trees and bushes grow above many of these ruins now; the miserable huts of a little crew of filthy Arabs are perched upon the broken masonry of antiquity, the whole place has a sleepy, stupid, rural look about it, and one can hardly bring himself to believe that a busy, substantially built city once existed here, even two thousand years ago.

CHAPTER XLII

ABOUT an hour's ride over a rough, rocky road, half flooded with water, and through a forest of oaks of Bashan, brought us to Dan.

From a little mound here in the plain issues a broad stream of limpid water and forms a large shallow pool, and then rushes furiously onward, augmented in volume. This puddle is an important source of the Jordan. Its banks, and those of the brook are respectably adorned with blooming oleanders, but the unutterable beauty of the spot will not throw a well-balanced man into convulsions, as the Syrian books of travel would lead one to suppose.

From the spot I am speaking of, a cannon-ball would carry beyond the confines of Holy Land and light upon profane ground three miles away. We were only one little hour's travel within the borders of Holy Land—we had hardly begun to appreciate yet that we were standing upon any different sort of earth than that we had always been used to, and yet see how the historic names began already to cluster! Dan—Bashan—Lake Huleh—the Sources of Jordan—the Sea of Galilee. They were all in sight but the last, and it was not far away. The little township of Bashan was once the kingdom so famous in Scripture for its bulls and its oaks. Lake Huleh is the Biblical 'Waters of Merom.' Dan was the northern and Beersheba the southern limit of Palestine—hence the expression 'from Dan to Beersheba.' It is equivalent

to our phrases 'from Maine to Texas'—'from Baltimore to San Francisco.' Our expression and that of the Israelites both mean the same—great distance. With their slow camels and asses, it was about a seven days' journey from Dan to Beersheba—say a hundred and fifty or sixty miles—it was the entire length of their country, and was not to be undertaken without great preparation and much ceremony. When the Prodigal travelled to 'a far country,' it is not likely that he went more than eighty or ninety miles. Palestine is only from forty to sixty miles wide. The State of Missouri could be split into three Palestines, and there would then be enough material left for part of another—possibly a whole one. From Baltimore to San Francisco is several thousand miles, but it will be only a seven days' journey in the cars when I am two or three years older. If I live I shall necessarily have to go across the continent every now and then in those cars, but one journey from Dan to Beersheba will be sufficient, no doubt. It must be the most trying of the two. Therefore if we chance to discover that from Dan to Beersheba seemed a mighty stretch of country to the Israelites, let us not be airy with them, but reflect that it *was* and *is* a mighty stretch when one cannot traverse it by rail.

Some forty centuries ago the city of Sodom was pilaged by the Arab princes of Mesopotamia, and among other prisoners they seized upon the patriarch Lot and brought him here on their way to their own possessions. They brought him to Dan, and father Abraham, who was pursuing them, crept softly in at dead of night, among the whispering oleanders and under the shadows of the stately oaks, and fell upon the slumbering victors and startled them from their dreams with the clash of steel. He recaptured Lot and all the other plunder.

We moved on. We were now in a green valley, five or six miles wide and fifteen long. The streams which are called the sources of the Jordan flow through it to Lake Huleh, a shallow pond three miles in diameter, and from the southern extremity of the Lake the concentrated Jordan flows out. The Lake is surrounded by a broad marsh, grown with reeds. Between the marsh and the mountains which wall the valley is a respectable strip of fertile land; at the end of the valley, toward Dan, as much as half the land is solid and fertile, and watered by Jordan's sources. There is a enough of it to make a farm.

It almost warrants the enthusiasm of the spies of that rabble of adventurers who captured Dan. They said: 'We have seen the land, and behold it is good. . . . A place where there is no want of anything that is in the earth.'

Their enthusiasm was at least warranted by the fact that they had never seen a country as good as this. There was enough of it for the ample support of their six hundred men and their families, too.

When we got fairly down on the level part of the Danite farm, we came to places where we could actually run our horses. It was a notable circumstance.

We had been painfully clambering over interminable hills and rocks for days together, and when we suddenly came upon this astonishing piece of rockless plain, every man drove the spurs into his horse and sped away with a velocity he could surely enjoy to the utmost, but could never hope to comprehend in Syria.

Here was evidences of cultivation—a rare sight in this country—an acre or two of rich soil studded with last season's dead corn-stalks of the thickness of your thumb and very wide apart. But in such a land it was a thrilling spectacle. Close to it was a stream, and on its banks a great herd of curious-looking Syrian goats and sheep were gratefully eating gravel. I do not state this as a petrified fact—I only *suppose* they were eating gravel, because there did not appear to be anything else for them to eat. The shepherds that tended them were the very pictures of Joseph and his brethren I have no doubt in the world. They were tall, muscular, and very dark-skinned Bedouins, with inky black beards. They had firm lips, unquailing eyes, and a kingly stateliness of bearing. They wore the parti-coloured half bonnet, half hood, with fringed ends falling upon their shoulders, and the full, flowing robe barred with broad black stripes—the dress one sees in all pictures of the swarthy sons of the desert. These chaps would sell their younger brothers if they had a chance, I think. They have the manners, the customs, the dress, the occupation, and the loose principles of the ancient stock. [They attacked our camp last night, and I bear them no good will.] They had with them the pigmy jackasses one sees all over Syria and remembers in all pictures of the 'Flight into Egypt,' where Mary and the young Child are riding and Joseph is

walking alongside, towering high above the little donkey's shoulders.

But really, here the man rides and carries the child, as a general thing, and the woman walks. The customs have not changed since Joseph's time. We would not have in our houses a picture representing Joseph riding and Mary walking; we would see profanation in it, but a Syrian Christian would not. I know that hereafter the picture I first spoke of will look odd to me.

We could not stop to rest two or three hours out from our camp, of course, albeit the brook was beside us. So we went on an hour longer. We saw water, then, but nowhere in all the waste around was there a spot of shade, and we were scorching to death. 'Like unto the shadow of a great rock in a weary land.' Nothing in the Bible is more beautiful than that, and surely there is no place we have wandered to that is able to give it such touching expression as this blistering, naked, treeless land.

Here you do not stop just when you please, but when you can. We found water, but no shade. We travelled on and found a tree at last, but no water. We rested and lunched, and came on to this place, Ain Mellahah (the boys call it Baldwinsville). It was a very short day's run, but the dragoman does not want to go farther, and has invented a plausible lie about the country beyond this being infested by ferocious Arabs, who would make sleeping in their midst a dangerous pastime. Well, they ought to be dangerous. They carry a rusty old weather-beaten flintlock gun, with a barrel that is longer than themselves; it has no sight on it; it will not carry farther than a brickbat, and is not half so certain. And the great sash they wear in many a fold around their waists has two or three absurd old horse pistols in it that are rusty from eternal disuse—weapons that would hang fire just about long enough for you to walk out of range, and then burst and blow the Arab's head off. Exceedingly dangerous these sons of the desert are.

About fifteen hundred years before Christ, this campground of ours by the Waters of Merom was the scene of one of Joshua's exterminating battles. Jabin, King of Hazor, (up yonder above Dan,) called all the sheiks about him together, with their hosts, to make ready for Israel's terrible General who was approaching.

'And when all these Kings were met together, they came and pitched together by the Waters of Merom, to fight against Israel.

'And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore for multitude,' etc.

But Joshua fell upon them and utterly destroyed them, root and branch. That was his usual policy in war. He never left any chance for newspaper controversies about who won the battle. He made this valley, so quiet now, a reeking slaughter-pen.

Somewhere in this part of the country—I do not know exactly where—Israel fought another bloody battle a hundred years later. Deborah, the prophetess, told Barak to take ten thousand men and sally forth against another King Jabin who had been doing something. Barak came down from Mount Tabor, twenty or twenty-five miles from here, and gave battle to Jabin's forces, who were in command of Sisera. Barak won the fight, and while he was making the victory complete by the usual method of exterminating the remnant of the defeated host, Sisera fled away on foot, and when he was nearly exhausted by fatigue and thirst, one Jael, a woman he seems to have been acquainted with, invited him to come into her tent and rest himself. The weary soldier acceded readily enough, and Jael put him to bed. He said he was very thirsty, and asked his generous preserver to get him a cup of water. She brought him some milk, and he drank of it gratefully and lay down again, to forget in pleasant dreams his lost battle and his humbled pride. Presently when he was asleep she came softly in with a hammer and drove a hideous tent-peg down through his brain!

'For he was fast asleep and weary. So he died.' Such is the touching language of the Bible. 'The Song of Deborah and Barak' praises Jael for the memorable service she had rendered, in an exultant strain:—

'Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

'He asked for water, and she gave him milk; she brought forth butter in a lordly dish.

'She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera,

she smote off his head when she had pierced and stricken through his temples.

'At her feet he bowed, he fell, he lay down : at her feet he bowed, he fell : where he bowed, there he fell down dead.'

Stirring scenes like these occur in this valley no more. There is not a solitary village throughout its whole extent—not for thirty miles in either direction. There are two or three small clusters of Bedouin tents, but not a single permanent habitation. One may ride ten miles, hereabout, and not see ten human beings.

To this region one of the prophecies is applied :—

'I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and I will draw out a sword after you; and your land shall be desolate and your cities waste.'

No man can stand here by deserted Ain Mellahah and say the prophecy has not been fulfilled.

It is seven in the morning, and as we are in the country, the grass ought to be sparkling with dew, the flowers enriching the air with their fragrance, and the birds singing in the trees. But alas, there is no dew here, nor flowers, nor birds, nor trees. There is a plain and an unshaded lake and beyond them some barren mountains. The tents are tumbling, the Arabs are quarrelling like dogs and cats, as usual, the camp-ground is strewn with packages and bundles, the labour of packing them upon the backs of the mules is progressing with great activity, the horses are saddled, the umbrellas are out, and in ten minutes we shall mount and the long procession will move again. The white city of the Mellahah, resurrected for a moment out of the dead centuries, will have disappeared again and left no sign.

CHAPTER XLIII

WE traversed some miles of desolate country whose soil is rich enough, but is given over wholly to weeds—a silent, mournful expanse, wherein we saw only three persons—Arabs, with nothing on but a coarse long shirt like the 'tow-linen' shirts which used to form the only summer

garment of little negro boys on Southern plantations. Shepherds they were, and they charmed their flocks with the traditional shepherd's pipe—a reed instrument that made music as exquisitely infernal as these same Arabs create when they sing.

In their pipes lingered no echo of the wonderful music the shepherd forefathers heard in the Plains of Bethlehem what time the angels sang 'Peace on earth, good will to men.'

Part of the ground we came over was not ground at all, but rocks—cream-coloured rocks, worn smooth, as if by water; with seldom an edge or a corner on them, but scooped out, honey-combed, bored out with eye-holes, and thus wrought into all manner of quaint shapes, among which the uncouth imitation of skulls was frequent. Over this part of the route were occasional remains of an old Roman road like the Appian Way, whose paving-stones still clung to their places with Roman tenacity.

Gray lizards, those heirs of ruin, of sepulchres and desolation, glided in and out among the rocks or lay still and sunned themselves. Where prosperity has reigned, and fallen; where glory has flamed, and gone out; where beauty has dwelt, and passed away; where gladness was, and sorrow is; where the pomp of life has been, and silence and death brood in its high places, there this reptile makes his home, and mocks at human vanity. His coat is the colour of ashes: and ashes are the symbol of hopes that have perished of aspirations that came to naught, of loves that are buried. If he could speak, he would say, Build temples: I will lord it in their ruins; build palaces: I will inhabit them; erect empires: I will inherit them; bury your beautiful: I will watch the worms at their work; and you, who stand here and moralise over me: I will crawl over *your* corpse at the last.

A few ants were in this desert place, but merely to spend the summer. They brought their provisions from Ain Mellahah—eleven miles.

About ten in the morning we halted at Joseph's Pit. This is a ruined khan of the Middle Ages, in one of whose side courts is a great walled and arched pit with water in it, and this pit, one tradition says, is the one Joseph's brethren cast him into. A more authentic tradition, aided by the geography of the country, places the pit in Dothan, some two days' journey from here.

However, since there are many who believe in this present pit as the true one, it has its interest.

It is hard to make a choice of the most beautiful passage in a book which is so gemmed with beautiful passages as the Bible; but it is certain that not many things within its lids may take rank above the exquisite story of Joseph. Who taught those ancient writers their simplicity of language, their felicity of expression, their pathos, and above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his books; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view.

If the pit I have been speaking of is the right one, a scene transpired there, long ages ago, which is familiar to us all in pictures. The sons of Jacob had been pasturing their flocks near there. Their father grew uneasy at their long absence, and sent Joseph, his favourite, to see if anything had gone wrong with them. He travelled six or seven days' journey; he was only seventeen years old, and, boy like, he toiled through that long stretch of the vilest, rockiest, dustiest country in Asia, arrayed in the pride of his heart, his beautiful claw-hammer coat of many colours. Joseph was the favourite, and that was one crime in the eyes of his brethren; he had dreamed dreams, and interpreted them to foreshadow his elevation far above all his family in the far future, and that was another; he was dressed well and had doubtless displayed the harmless vanity of youth in keeping the fact prominently before his brothers. These were crimes his elders fretted over among themselves and proposed to punish when the opportunity should offer. When they saw him coming up from the Sea of Galilee, they recognised him and were glad. They said, 'Lo, here is this dreamer—let us kill him.' But Reuben pleaded for his life, and they spared it. But they seized the boy, and stripped the hated coat from his back and pushed him into the pit. They intended to let him die there, but Reuben intended to liberate him secretly. However, while Reuben was away for a little while, the brethren sold Joseph to some Ishmaelitish merchants who were journeying towards Egypt. Such is the history of the pit. And the self-same pit is there in that place, even to this day; and there it will remain

until the next detachment of image-breakers and tomb-desecraters arrives from the *Quaker City* excursion, and they will infallibly dig it up and carry it away with them. For behold in them is no reverence for the solemn monuments of the past, and whethersoever they go they destroy and spare not.

Joseph became rich, distinguished, powerful—as the Bible expresses it, ‘lord over all the land of Egypt.’ Joseph was the real king, the strength, the brain of the monarchy, though Pharaoh held the title. Joseph is one of the truly great men of the Old Testament. And he was the noblest and the manliest, save Esau. Why shall we not say a good word for the princely Bedouin? The only crime that can be brought against him is that he was unfortunate. Why must everybody praise Joseph’s great-hearted generosity to his cruel brethren, without stint of fervent language, and fling only a reluctant bone of praise to Esau for his still sublimer generosity to the brother who had wronged him? Jacob took advantage of Esau’s consuming hunger to rob him of his birthright and the great honour and consideration that belonged to the position; by treachery and falsehood he robbed him of his father’s blessing; he made of him a stranger in his home, and a wanderer. Yet after twenty years had passed away and Jacob met Esau and fell at his feet quaking with fear and begging piteously to be spared the punishment he knew he deserved, what did that magnificent savage do? He fell on his neck and embraced him! When Jacob—who was incapable of comprehending nobility of character—still doubting, still fearing, insisted upon ‘finding grace with my lord’ by the bribe of a present of cattle, what did the gorgeous son of the desert say?

‘Nay, I have enough, my brother; keep that thou hast unto thyself!’

Esau found Jacob rich, beloved by wives and children, and travelling in state, with servants, herds of cattle and trains of camels—but he himself was still the uncourted outcast this brother had made him. After thirteen years of romantic mystery, the brethren who had wronged Joseph, came, strangers in a strange land, hungry and humble, to buy ‘a little food’; and being summoned to a palace, charged with crime, they beheld in its owner their wronged brother; they were trembling beggars—he, the lord of a mighty empire! What Joseph that ever

lived would have thrown away such a chance to 'show off'? Who stands first—outcast Esau forgiving Jacob in prosperity, or Joseph on a king's throne forgiving the ragged tremblers whose happy rascality placed him there?

Just before we came to Joseph's pit, we had 'raised' a hill, and there, a few miles before us, with not a tree or a shrub to interrupt the view, lay a vision which millions of worshippers in the far lands of the earth would give half their possessions to see—the sacred Sea of Galilee!

Therefore we tarried only a short time at the pit. We rested the horses and ourselves, and felt for a few minutes the blessed shade of the ancient buildings. We were out of water, but the two or three scowling Arabs, with their long guns, who were idling about the place, said they had none and that there was none in the vicinity. They knew there was a little brackish water in the pit, but they venerated a place made sacred by their ancestor's imprisonment too much to be willing to see Christian dogs drink from it. But Ferguson tied rags and handkerchiefs together till he made a rope long enough to lower a vessel to the bottom, and we drank and then rode on; and in a short time we dismounted on those shores which the feet of the Saviour had made holy ground.

At noon we took a swim in the Sea of Galilee—a blessed privilege in this roasting climate—and then lunched under a neglected old fig-tree at the fountain they call Ain-et-Tin, a hundred yards from ruined Capernaum. Every rivulet that gurgles out of the rocks and sands of this part of the world is dubbed with the title of 'fountain,' and people familiar with the Hudson, the great lakes, and the Mississippi fall into transports of admiration over them, and exhaust their powers of composition in writing their praises. If all the poetry and nonsense that have been discharged upon the fountains and the bland scenery of this region were collected in a book, it would make a most valuable volume to burn.

During luncheon, the pilgrim enthusiasts of our party, who had been so light-hearted and happy ever since they touched holy ground that they did little but mutter incoherent rhapsodies, could scarcely eat, so anxious were they to 'take shipping' and sail in very person upon the waters that had borne the vessels of the Apostles. Their anxiety grew and their excitement augmented with every fleeting moment, until my fears were aroused and I began

to have misgivings that in their present condition they might break recklessly loose from all considerations of prudence and buy a whole fleet of ships to sail in instead of hiring a single one for an hour, as quiet folk are wont to do. I trembled to think of the ruined purses this day's performances might result in. I could not help reflecting bodingly upon the intemperate zeal with which middle-aged men are apt to surfeit themselves upon a seductive folly which they have tasted for the first time. And yet I did not feel that I had a right to be surprised at the state of things which was giving me so much concern. These men had been taught from infancy to revere, almost to worship, the holy places whereon their happy eyes were resting now. For many and many a year this very picture had visited their thoughts by day and floated through their dreams by night. To stand before it in the flesh—to see it as they saw it now—to sail upon the hallowed sea, and kiss the holy soil that compassed it about: these were aspirations they had cherished while a generation dragged its lagging seasons by and left its furrows in their faces and its frosts upon their hair. To look upon this picture, and sail upon this sea, they had forsaken home and its idols and journeyed thousands and thousands of miles, in weariness and tribulation. What wonder that the sordid lights of work-day prudence should pale before the glory of a hope like theirs in the full splendour of its fruition? Let them squander millions! I said—who speaks of money at a time like this?

In this frame of mind I followed, as fast as I could, the eager footsteps of the pilgrims, and stood upon the shore of the lake, and swelled, with hat and voice, the frantic hail they sent after the 'ship' that was speeding by. It was a success. The toilers of the sea ran in and beached their barque. Joy sat upon every countenance.

'How much?—ask him how much, Ferguson!—how much to take us all—eight of us, and you—to Bethsaida, yonder, and to the mouth of Jordan, and to the place where the swine ran down into the sea—quick!—and we want to coast around everywhere—everywhere!—all day long!—I could sail a year in these waters!—and tell him we'll stop at Magdala and finish at Tiberias!—ask him how much?—anything—anything whatever!—tell him we don't care what the expense is!' [I said to myself, I knew how it would be.]

Ferguson—(interpreting)—‘He says two Napoleons—eight dollars.’

One or two countenances fell. Then a pause.

‘Too much!—we’ll give him one!’

I never shall know how it was—I shudder yet when I think how the place is given to miracles—but in a single instant of time, as it seemed to me, that ship was twenty paces from the shore, and speeding away like a frightened thing! Eight crestfallen creatures stood upon the shore, and oh, to think of it! this—this—after all that overmastering ecstasy! Oh, shameful, shameful ending, after such unseemly boasting! It was too much like ‘Ho! let me at him!’ followed by a prudent ‘Two of you hold him—one can hold me!’

Instantly there was wailing and gnashing of teeth in the camp. The two Napoleons were offered—more if necessary—and pilgrims and dragoman shouted themselves hoarse with pleadings to the retreating boatmen to come back. But they sailed serenely away and paid no further heed to pilgrims who had dreamed all their lives of some day skimming over the sacred waters of Galilee and listening to its hallowed story in the whisperings of its waves, and had journeyed countless leagues to do it, and—and then concluded that the fare was too high. Impertinent Mohammedan Arabs, to think such things of gentlemen of another faith!

Well, there was nothing to do but just submit and forgo the privilege of voyaging in Genessaret, after coming half around the globe to taste that pleasure. There was a time, when the Saviour taught here, that boats were plenty among the fishermen of the coasts—but boats and fishermen both are gone, now; and old Josephus had a fleet of men-of-war in these waters eighteen centuries ago—a hundred and thirty bold canoes—but they, also, have passed away and left no sign. They battle here no more by sea, and the commercial marine of Galilee numbers only two small ships, just of a pattern with the little skiffs the disciples knew. One was lost to us for good—the other was miles away and far out of hail. So we mounted the horses and rode grimly on toward Magdala, cantering along in the edge of the water for want of the means of passing over it.

How the pilgrims abused each other! Each said it was the other’s fault, and each in turn denied it. No

word was spoken by the sinners—even the mildest sarcasm might have been dangerous at such a time. Sinners that have been kept down and had examples held up to them, and suffered frequent lectures, and been so put upon in a moral way and in the matter of going slow, and being serious and bottling up slang, and so crowded in regard to the matter of being proper, and always and for ever behaving, that their lives have become a burden to them, would not lag behind pilgrims at such a time as this, and wink furtively, and be joyful, and commit other such crimes—because it would not occur to them to do it. Otherwise they would. But they did do it, though—and it did them a world of good to hear the pilgrims abuse each other, too. We took an unworthy satisfaction in seeing them fall out, now and then, because it showed that they were only poor human people like us, after all.

So we all rode down to Magdala, while the gnashing of teeth waxed and waned by turns, and harsh words troubled the holy calm of Galilee.

Lest any man think I mean to be ill-natured when I talk about our pilgrims as I have been talking, I wish to say in all sincerity that I do not. I would not listen to lectures from men I did not like and could not respect; and none of these can say I ever took their lectures unkindly, or was restive under the infliction, or failed to try to profit by what they said to me. They are better men than I am; I can say that honestly; they are good friends of mine, too—and besides, if they did not wish to be stirred up occasionally in print, why in the mischief did they travel with me? They knew me. They knew my liberal way—that I like to give and take—when it is for me to give and other people to take.

We had left Capernaum behind us. It was only a shapeless ruin. It bore no semblance to a town, and had nothing about it to suggest that it had ever been a town. But all desolate and unpeopled as it was, it was illustrious ground. From it sprang that tree of Christianity whose broad arms overshadow so many distant lands to-day. After Christ was tempted of the devil in the desert, he came here and began his teachings; and during the three or four years he lived afterwards, this place was his home almost altogether. He began to heal the sick, and his fame soon spread so widely that sufferers came from Syria and beyond Jordan, and even from Jerusalem,

several days' journey away, to be cured of their diseases. Here he healed the Centurian's servant and Peter's mother-in-law, and multitudes of the lame and the blind and persons possessed of devils; and here, also, he raised Jairus's daughter from the dead. He went into a ship with his disciples, and when they roused him from sleep in the midst of a storm, he quieted the winds and lulled the troubled sea to rest with his voice. He passed over to the other side, a few miles away, and relieved two men of devils, which passed into some swine. After his return he called Matthew from the receipt of customs, performed some cures, and created scandal by eating with publicans and sinners. Then he went healing and teaching through Galilee, and even journeyed to Tyre and Sidon. He chose the twelve disciples, and sent them abroad to preach the new gospel. He worked miracles in Bethsaida and Chorazin—villages two or three miles from Capernaum. It was near one of them that the miraculous draft of fishes is supposed to have been taken, and it was in the desert places near the other that he fed the thousands by the miracles of the loaves and fishes. He cursed them both, and Capernaum also, for not repenting, after all the great works he had done in their midst, and prophesied against them. They are all in ruins, now—which is gratifying to the pilgrims, for, as usual, they fit the eternal words of gods to the evanescent things of this earth; Christ, it is more probable, referred to the *people*, not their shabby villages of wigwams: he said it would be sad for them at 'the day of judgment' and what business have mud-hovels at the Day of Judgment? it would not affect the prophecy in the least—it would neither prove it or disprove it—if these towns were splendid cities now instead of the almost vanished ruins they are. Christ visited Magdala, which is near by Capernaum, and he also visited Cesarea Philippi. He went up to his old home at Nazareth, and saw his brothers Joses, and Judas, and James, and Simon—those persons who, being own brothers to Jesus Christ, one would expect to hear mentioned sometimes, yet who ever saw their names in a newspaper or heard them from a pulpit?

Christ did few miracles in Nazareth, and stayed but a little while. The people said, '*This* the Son of God! Why, his father is nothing but a carpenter. We know the family. We see them every day. Are not his brothers

named so and so, and his sisters so and so, and is not his mother the person they call Mary? This is absurd.' He did not curse his home, but he shook its dust from his feet and went away.

Capernaum lies close to the edge of the little sea, in a small plain some five miles long and a mile or two wide, which is mildly adorned with oleanders which look all the better contrasted with the bald hills and the howling deserts which surround them, but they are not as deliriously beautiful as the books paint them. If one be calm and resolute he can look upon their comeliness and live.

One of the most astonishing things that have yet fallen under our observation is the exceedingly small portion of the earth from which sprang the now flourishing plant of Christianity. The longest journey our Saviour ever performed was from here to Jerusalem—about one hundred to one hundred and twenty miles. The next longest was from here to Sidon—say about sixty or seventy miles. Instead of being wide apart—as American appreciation of distances would naturally suggest—the places made most particularly celebrated by the presence of Christ are nearly all right here in full view, and within cannon-shot of Capernaum. Leaving out two or three short journeys of the Saviour, he spent his life, preached his gospel, and performed his miracles within a compass no larger than an ordinary county in the United States. It is as much as I can do to comprehend this stupefying fact. How it wears a man out to have to read up a hundred pages of history every two or three miles—for verily the celebrated localities of Palestine occur that close together. How wearily, how bewilderingly they swarm about your path!

In due time we reached the ancient village of Magdala.

CHAPTER XLIV

MAGDALA is not a beautiful place. It is thoroughly Syrian, and that is to say that it is thoroughly ugly, and cramped, squalid, uncomfortable, and filthy—just the style of cities that have adorned the country since Adam's time, as all writers have laboured hard to prove,

and have succeeded. The streets of Magdala are anywhere from three to six feet wide, and reeking with uncleanliness. The houses are from five to seven feet high, and all built upon one arbitrary plan—the ungraceful form of dry-goods box. The sides are daubed with a smooth white plaster, and tastefully frescoed aloft and alow with discs of camel-dung placed there to dry. This gives the edifice the romantic appearance of having been riddled with cannon-balls, and imparts to it a very warlike aspect. When the artist has arranged his materials with an eye to just proportion—the small and the large flakes in alternate rows, and separated by carefully-considered intervals—I know of nothing more cheerful to look upon than a spirited Syrian fresco. The flat, plastered roof is garnished by picturesque stacks of fresco materials, which, having become thoroughly dried and cured, are placed there where it will be convenient. It is used for fuel. There is no timber of any consequence in Palestine—none at all to waste upon fires—and neither are there any mines of coal. If my description has been intelligible, you will perceive, now, that a square, flat-roofed hovel, neatly frescoed, with its wall-tops gallantly bastioned and turreted with dried camel-refuse, gives to a landscape a feature that is exceedingly festive and picturesque, especially if one is careful to remember to stick in a cat wherever, about the premises, there is room for a cat to sit. There are no windows to a Syrian hut, and no chimneys. When I used to read that they let a bed-ridden man down through the roof of a house in Capernaum to get him into the presence of the Saviour, I generally had a three-story brick in my mind, and marvelled that they did not break his neck with the strange experiment. I perceive now, however, that they might have taken him by the heels and thrown him clear over the house without discommoding him very much. Palestine is not changed any since those days, in manners, customs, architecture, or people.

As we rode into Magdala not a soul was visible. But the ring of the horses' hoofs roused the stupid population, and they all came trooping out—old men and old women, boys and girls, the blind, the crazy, and the crippled, all in ragged, soiled, and scanty raiment, and all abject beggars by nature, instinct, and education. How the

vermin-tortured vagabonds did swarm! How they showed their scars and sores, and piteously pointed to their maimed and crooked limbs, and begged with their pleading eyes for charity! We had invoked a spirit we could not lay. They hung to the horse's tails, clung to their manes and the stirrups, closed in on every side in scorn of dangerous hoofs—and out of their infidel throats, with one accord, burst an agonising and most infernal chorus: 'Howajji, baksheesh! howajji, baksheesh! howajji, baksheesh! baksheesh! baksheesh!' I never was in a storm like that before.

As we paid the baksheesh out to sore-eyed children and brown, buxom girls with repulsively tattooed lips and chins, we filed through the town and by many an exquisite fresco, till we came to a bramble-infested enclosure and a Roman-looking ruin which had been the veritable dwelling of St Mary Magdalene, the friend and follower of Jesus. The guide believed it, and so did I. I could not well do otherwise, with the house right there before my eyes as plain as day. The pilgrims took down portions of the front wall for specimens, as is their honoured custom, and then we departed.

We are camped in this place, now, just within the city walls of Tiberias. We went into the town before nightfall and looked at its people—we cared nothing about its houses. Its people are best examined at a distance. They are particularly uncomely Jews; Arabs, and negroes. Squalor and poverty are the pride of Tiberias. The young women wear their dower strung upon a strong wire that curves downward from the top of the head to the jaw—Turkish silver coins which they have raked together or inherited. Most of these maidens were not wealthy, but some few had been very kindly dealt with by fortune. I saw heiresses there worth, in their own right—worth, well, I suppose I might venture to say, as much as nine dollars and a half. But such cases are rare. When you come across one of these, she naturally puts on airs. She will not ask for baksheesh. She will not even permit of undue familiarity. She assumes a crushing dignity and goes on serenely practising with her fine tooth comb and quoting poetry just the same as if you were not present at all. Some people cannot stand prosperity.

They say that the long-nosed, lanky, dyspeptic-looking

body-snatchers, with the indescribable hats on, and a long curl dangling down in front of each ear, are the old, familiar, self-righteous Pharisees we read of in the Scriptures. Verily, they look it. Judging merely by their general style, and without other evidence, one might easily suspect that self-righteousness was their speciality.

From various authorities I have culled information concerning Tiberias. It was built by Herod Antipas, the murderer of John the Baptist, and named after the Emperor Tiberius. It is believed that it stands upon the site of what must have been, ages ago, a city of considerable architectural pretensions, judging by the fine porphyry pillars that are scattered through Tiberias and down the lake shore southward. These were fluted, once, and yet, although the stone is about as hard as iron, the flutings are almost worn away. These pillars are small, and doubtless the edifices they adorned were distinguished more for elegance than grandeur. This modern town—Tiberias—is only mentioned in the New Testament; never in the Old.

The Sanhedrin met here last, and for three hundred years Tiberias was the metropolis of the Jews in Palestine. It is one of the four holy cities of the Israelites, and is to them what Mecca is to the Mohammedan and Jerusalem to the Christian. It has been the abiding place of many learned and famous Jewish rabbins. They lie buried there, and near them lie also twenty-five thousand of their faith who travelled far to be near them while they lived and lie with them when they died. The great Rabbi Ben Israel spent three years here in the early part of the third century. He is dead, now.

The celebrated Sea of Galilee is not so large a sea as Lake Tahoe¹ by a good deal—it is just about two-thirds as large. And when we come to speak of beauty, this sea is no more to be compared to Tahoe than a meridian of longitude is to a rainbow. The dim waters of this pool cannot suggest the limpid brilliancy of Tahoe; these low, shaven, yellow hillocks of rocks and sand, so devoid of perspective, cannot suggest the grand peaks that compass Tahoe like a wall, and whose ribbed and chasmed fronts are clad with stately pines that seem to

¹ I am sure all lakes by Tahoe, partly because I am far more familiar with it than with any other, and partly because I have such a high admiration for it and such a world of pleasant recollections of it, that it is very nearly impossible for me to speak of lakes and not mention it.

grow smaller and smaller as they climb, till one might fancy them reduced to weeds and shrubs far upward, where they join the everlasting snows. Silence and solitude brood over Tahoe; and silence and solitude brood also over this lake of Genessaret. But the solitude of the one is as cheerful and fascinating as the solitude of the other is dismal and repellant.

In the early morning one watches the silent battle of dawn and darkness upon the waters of Tahoe with a placid interest; but when the shadows sulk away and one by one the hidden beauties of the shore unfold themselves in the full splendour of noon; when the still surface is belted like a rainbow with broad bars of blue and green and white, half the distance from circumference to centre; when, in the lazy summer afternoon, he lies in a boat, far out where the dead blue of the deep water begins, and smokes the pipe of peace and idly winks at the distant crags and patches of snow from under his cap-brim; when the boat drifts shoreward to the white water, and he lolls over the gunwale and gazes by the hour down through the crystal depths and notes the colours of the pebbles and reviews the finny armies gliding in procession a hundred feet below; when at night he sees moon and stars, mountain ridges feathered with pines, jutting white capes, bold 'promontories, grand sweeps of rugged scenery topped with bald, glimmering peaks, all magnificently pictured in the polished mirror of the lake, in richest, softest detail, the tranquil interest that was born with the morning deepens and deepens, by sure degrees, till it culminates at last in resistless fascination!

It is solitude, for birds and squirrels on the shores and fishes in the water are all the creatures that are near to make it otherwise, but it is not the sort of solitude to make one dreary. Come to Galilee for that. If these unpeopled deserts, these rusty mounds of barrenness, that never, never, never do shake the glare from their harsh outlines, and fade and faint into vague perspective; that melancholy ruin of Capernaum; this stupid village of Tiberias, slumbering under its six funereal plumes of palms; yonder desolate declivity where the swine of the miracle ran down into the sea, and doubtless thought it was better to swallow a devil or two and get drowned into the bargain than have to live longer in such a place; this cloudless, blistering sky; this solemn,

sailless, tintless lake, reposing within its rim of yellow hills and low, steep banks, and looking just as expressionless and unpoetical (when we leave its sublime history out of the question) as any metropolitan reservoir in Christendom—if these things are not food for ‘rock me to sleep, mother,’ none exist, I think.

Pilgrims, sinners, and Arabs are all abed, now, and the camp is still. Labour in loneliness is irksome. Since I made my last few notes, I have been sitting outside the tent for half an hour. Night is the time to see Galilee. Genessaret under these lustrous stars has nothing repulsive about it. Genessaret with the glittering reflections of the constellations flecking its surface, almost makes me regret that I ever saw the rude glare of the day upon it. Its history and its associations are its chiefest charm, in any eyes, and the spells they weave are feeble in the searching light of the sun. *Then*, we scarcely feel the fetters. Our thoughts wander constantly to the practical concerns of life, and refuse to dwell upon things that seem vague and unreal. But when the day is done even the most unimpressible must yield to the dreamy influences of this tranquil starlight. The old traditions of the place steal upon his memory and haunt his reveries, and then his fancy clothes all sights and sounds with the supernatural. In the lapping of the waves upon the beach he hears the dip of ghostly oars; in the secret noises of the night he hears spirit voices; in the soft sweep of the breeze, the rush of invisible wings. Phantom ships are on the sea, the dead of twenty centuries come forth from the tombs, and in the dirges of the night wind the songs of old forgotten ages find utterance again.

In the starlight, Galilee has no boundaries but the broad compass of the heavens, and is the theatre meet for great events; meet for the birth of a religion able to save a world; and meet for the stately Figure appointed to stand upon its stage and proclaim its high degrees. But in the sunlight, one says: Is it for the deeds which were done and the words which were spoken in this little acre of rocks and sand eighteen centuries gone, that the bells are ringing to-day in the remote islands of the sea and far and wide over continents that clasp the circumference of the huge globe?

One can comprehend it only when night has hidden all incongruities and created a theatre proper for so grand a drama.

CHAPTER XLV

IN the early morning we mounted and started. And then a weird apparition marched forth at the head of the procession—a pirate, I thought, if ever a pirate dwelt upon land. It was a tall Arab, as swarthy as an Indian; young—say thirty years of age. On his head he had closely bound a gorgeous yellow and red striped silk scarf, whose ends, lavishly fringed with tassels, hung down between his shoulders and dallied with the wind. From his neck to his knees, in ample folds, a robe swept down that was a very star-spangled banner of curved and sinuous bars of black and white. Out of his back, somewhere, apparently, the long stem of a chibouk projected, and reached far above his right shoulder. Athwart his back, diagonally, and extending high above his left shoulder, was an Arab gun of Saladin's time, that was splendid with silver plating from stock clear up to the end of its measureless stretch of barrel. About his waist was bound many and many a yard of elaborately figured but sadly tarnished stuff that came from sumptuous Persia, and among the baggy folds in front the sunbeams glinted from a formidable battery of old brass-mounted horse-pistols and the gilded hilts of blood-thirsty knives. There were holsters for more pistols appended to the wonderful stack of long-haired goat skins and Persian carpets, which the man had been taught to regard in the light of a saddle; and down among the pendulous rank of vast tassels that swung from that saddle, and clanging against the iron shovel of a stirrup that propped the warrior's knees up towards his chin, was a crooked, silver-clad scimitar of such awful dimensions and such implacable expression that no man might hope to look upon it and not shudder. The fringed and bedizened prince whose privilege it is to ride the pony and lead the elephant into a country village is poor and naked compared to this chaos of paraphernalia, and the happy vanity of the one is the very poverty of satisfaction compared to the majestic serenity, the overwhelming complacency of the other.

'Who is this? What is this?' That was the trembling inquiry all down the line.

'Our guard! From Galilee to the birthplace of the Saviour, the country is infested with fierce Bedouins, whose sole happiness it is, in this life, to cut and stab



'A WEIRD APPARITION MARCHED AT THE HEAD OF THE PROCESSION.'

and mangle and murder unoffending Christians. Allah be with us !'

'Then hire a regiment ! Would you send us out among these desperate hordes, with no salvation in our utmost need but this old turret?'

The dragoman laughed—not at the facetiousness of the simile, for, verily, that guide or that courier or that dragoman never yet lived upon earth who had in him the faintest appreciation of a joke, even though that joke were so broad and so ponderous that if it fell on him it would flatten him out like a postage stamp—the dragoman laughed, and then, emboldened by some thought that was in his brain, no doubt, proceeded to extremities and winked.

In straits like these when a man laughs, it is encouraging; when he winks, it is positively reassuring. He finally intimated that one guard would be sufficient to protect us, but that that one was an absolute necessity. It was because of the moral weight his awful panoply would have with the Bedouins. Then I said we didn't want any guard at all. If one fantastic vagabond could protect eight armed Christians and a pack of Arab servants from all harm, surely that detachment could protect themselves. He shook his head doubtfully. Then I said, Just think of how it looks—think of how it would read, to self-reliant Americans, that we went sneaking through this deserted wilderness under the protection of this masquerading Arab, who would break his neck getting out of the country if a man that *was* a man ever started after him. It was a mean, low, degrading position. Why were we ever told to bring navy revolvers with us if we had to be protected at last by this infamous star-spangled scum of the desert? These appeals were vain—the dragoman only smiled and shook his head.

I rode to the front and struck up an acquaintance with King Solomon-in-all-his-glory, and got him to show me his lingering eternity of a gun. It had a rusty flint lock; it was ringed and barred and plated with silver from end to end, but it was as desperately out of the perpendicular as are the billiard cues of '49 that one finds yet in service in the ancient mining camps of California. The muzzle was eaten by the rust of centuries into a ragged filagree-work, like the end of a burnt-out stove-pipe. I shut one eye and peered within—it was flaked with iron rust like an old steamboat boiler. I borrowed the ponderous pistols and snapped them. They were rusty inside, too—had not been loaded for a generation. I went back, full of encouragement, and reported to the guide, and asked him to discharge this dismantled

fortress. It came out, then. This fellow was a retainer of the Sheik of Tiberias. He was a source of government revenue. He was to the Empire of Tiberias what the customs are to America. The Sheik imposed guards upon travellers and charged them for it. It is a lucrative source of emolument, and sometimes brings into the national treasury as much as thirty-five or forty dollars a year.

I knew the warrior's secret now; I knew the hollow vanity of his rusty trumpery, and despised his asinine complacency. I told on him, and with reckless daring the cavalcade rode straight ahead into the perilous solitudes of the desert, and scorned his frantic warnings of the mutilation and death that hovered about them on every side.

Arrived at an elevation of twelve hundred feet above the lake, (I ought to mention that the lake lies six hundred feet below the level of the Mediterranean—no traveller ever neglects to flourish that fragment of news in his letters,) as bald and unthrilling a panorama as any land can afford, perhaps, was spread out before us. Yet it was so crowded with historical interest, that if all the pages that have been written about it was spread upon its surface, they would flag it from horizon to horizon like a pavement. Among the localities comprised in this view, were Mount Hermon; the hills that border Cesarea Philippi, Dan, the Sources of the Jordan and the Waters of Merom; Tiberias; the Sea of Galilee; Joseph's Pit; Capernaum; Bethsaida; the supposed scenes of the Sermon on the Mount, the feeding of the multitudes and the miraculous draught of fishes; the declivity down which the swine ran to the sea; the entrance and the exit of the Jordan; Safed, 'the city set upon a hill,' one of the four holy cities of the Jews, and the place where they believe the real Messiah will appear when he comes to redeem the world; part of the battlefield of Hattin, where the knightly Crusaders fought their last fight, and in a blaze of glory passed from the stage and ended their splendid career for ever; Mount Tabor, the traditional scene of the Lord's Transfiguration.

We jogged along peacefully over the great caravan route from Damascus to Jerusalem and Egypt, past Lulia and other Syrian hamlets, perched, in the unvarying style, upon the summit of steep mounds and hills, and fenced

round about with giant cactuses, (the sign of worthless land,) with prickly pears upon them like hams, and came at last to the battlefield of Hattin.

It is a grand, irregular plateau, and looks as if it might have been created for a battlefield. Here the peerless Saladin met the Christian host some seven hundred years ago, and broke their power in Palestine for all time to come. There had long been a truce between the opposing forces, but according to the Guide-Book, Raynauld of Chatillon, Lord of Kerak, broke it by plundering a Damascus caravan, and refusing to give up either the merchants or the goods when Saladin demanded them. The conduct of an insolent petty chieftain stung the Sultan to the quick, and he swore that he would slaughter Raynauld with his own hand, no matter how, or when, or where he found him. Both armies prepared for war. Under the weak King of Jerusalem was the very flower of the Christian chivalry. He foolishly compelled them to undergo a long, exhausting march, in the scorching sun, and then, without water or other refreshment, ordered them to encamp in this open plain. The splendidly mounted masses of Moslem soldiers swept round the north end of Genessaret, burning and destroying as they came, and pitched their camp in front of the opposing lines. At dawn the terrific fight began. Surrounded on all sides by the Sultan's swarming battalions, the Christian knights fought on without a hope for their lives. They fought with desperate valour, but to no purpose; the odds of heat and numbers, and consuming thirst, were too great against them. Towards the middle of the day the bravest of their band cut their way through the Moslem ranks and gained the summit of a little hill, and there, hour after hour, they closed round the banner of the Cross, and beat back the charging squadrons of the enemy.

But the doom of the Christian power was sealed. Sunset found Saladin Lord of Palestine, the Christian chivalry strewn in heaps upon the field, and the King of Jerusalem, the Grand Master of the Templars, and Raynauld of Chatillon, captives in the Sultan's tent. Saladin treated two of the prisoners with princely courtesy, and ordered refreshments to be set before them. When the King handed an iced Sherbet to Chatillon, the Sultan said, 'It is thou that givest it to him, not I.' He

remembered his oath, and slaughtered the hapless Knight of Chatillon with his own hand.

It was hard to realise that this silent plain had once resounded with martial music and trembled to the tramp of armed men. It was hard to people this solitude with rushing columns of cavalry, and stir its torpid pulses with the shouts of victors, the shrieks of the wounded, and the flash of banner and steel above the surging billows of war. A desolation is here that not even imagination can grace with the pomp of life and action.

We reached Tabor safely, and considerably in advance of that old iron-clad swindle of a guard. We never saw a human being on the whole route, much less lawless hordes of Bedouins. Tabor stands solitary and alone, a giant sentinel above the Plain of Esdraelon. It rises some fourteen hundred feet above the surrounding level, a green wooden cone, symmetrical and full of grace—a prominent landmark, and one that is exceedingly pleasant to eyes surfeited with the repulsive monotony of desert Syria. We climbed the steep path to its summit through breezy glades of thorn and oak. The view presented from its highest peak was almost beautiful. Below, was the broad, level plain of Esdraelon, checkered with fields like a chess-board, and full as smooth and level, seemingly; dotted about its borders with white, compact villages, and faintly pencilled, far and near, with the curving lines of roads and trails. When it is robed in the fresh verdure of spring, it must form a charming picture, even by itself. Skirting its southern border rises 'Little Hermon,' over whose summit a glimpse of Gilboa is caught. Nain, famous for the raising of the widow's son, and Endor, as famous for the performances of her witch, are in view. To the eastward lies the Valley of the Jordan and beyond it the mountains of Gilead. Westward is Mount Carmel. Hermon in the north—the table-lands of Bashan—Safed, the holy city, gleaming white upon a tall spur of the mountains of Lebanon—a steel-blue corner of the Sea of Galilee—saddle-peaked Hattin, traditional 'Mount of Beatitudes' and mute witness of the last brave fight of the Crusading host for Holy Cross—these fill up the picture.

Down at the foot of Tabor, and just at the edge of the storied Plain of Esdraelon, is the insignificant village of Deburieh, where Deborah, prophetess of Israel, lived. It is just like Magdala.

CHAPTER XLVI

WE descended from Mount Tabor, crossed a deep ravine, and followed a hilly, rocky road to Nazareth—distant two hours.

At Nazareth we camped in an olive grove near the Virgin Mary's fountain.

We entered the great Latin Convent which is built over the traditional dwelling-place of the Holy Family. We went down a flight of fifteen steps below the ground level, and stood in a small chapel tricked out with tapestry hangings, silver lamps, and oil paintings. A spot marked by a cross, in the marble floor, under the altar, was exhibited as the place made for ever holy by the feet of the Virgin when she stood up to receive the message of the angel. So simple, so unpretending a locality, to be the scene of so mighty an event! The very scene of the Annunciation—an event which has been commemorated by splendid shrines and august temples all over the civilised world, and one which the princes of art have made it their loftiest ambition to picture worthily on their canvas; a spot whose history is familiar to the very children of every house, and city, and obscure hamlet of the farthest lands of Christendom; a spot which myriads of men would toil across the breadth of a world to see, would consider it a priceless privilege to look upon. It was easy to think these thoughts. But it was not easy to bring myself up to the magnitude of the situation. I could sit off several thousand miles and imagine the angel appearing, with shadowy wings and lustrous countenance, and note the glory that streamed down upon the Virgin's head while the message from the Throne of God fell upon her ears—any one can do that, beyond the ocean, but few can do it here. I saw the little recess from which the angel stepped, but could not fill its void. The angels that I know are creatures of unstable fancy—they will not fit in niches of substantial stone. Imagination labours best in distant fields. I doubt if any man can stand in the grotto of the Annunciation and people with the phantom images of his mind its too tangible walls of stone.

They imposed another pirate upon us at Nazareth—

another invincible Arab guard. We took our last look at the city, clinging like a whitewashed wasp's nest to the hill-side, and at eight o'clock in the morning, departed. We dismounted and drove the horses down a bridle-path which I think was fully as crooked as a corkscrew; which I know to be as steep as the downward sweep of a rainbow, and which I believe to be the worst piece of road in the geography, except one in the Sandwich Islands, which I remember painfully, and possibly one or two mountain trails in the Sierra Nevadas. Often, in this narrow path, the horse had to poise himself nicely on a rude stone step and then drop his forefeet over the edge and down something more than half his own height.

Arriving at the farthest verge of the great Plain of Esdraelon, we rode a little way up a hill and found ourselves at Endor, famous for its witch. Her descendants are there yet. They were the wildest horde of half-naked savages we have found thus far. They swarmed out of mud bee-hives; out of hovels of the dry-goods box pattern; out of gaping caves under shelving rocks; out of crevices in the earth. In five minutes the dead solitude and silence of the place were no more, and a begging, screeching, shouting mob were struggling about the horses' feet and blocking the way. 'Baksheesh! baksheesh! baksheesh! howajji, baksheesh!' It was Magdala over again, only here the glare from the infidel eyes was fierce and full of hate. The population numbers two hundred and fifty, and more than half the citizens live in caves in the rock. Dirt, degradation, and savagery are Endor's speciality. We say no more about Magdala and Deburieh now. Endor heads the list. It is worse than any Indian *campoodie*. The hill is barren, rocky, and forbidding. No sprig of grass is visible, and only one tree. This is a fig-tree, which maintains a precarious footing among the rocks at the mouth of the dismal cavern once occupied by the veritable Witch of Endor. In this cavern, tradition says, Saul, the King, sat at midnight, and stared and trembled, while the earth shook, the thunders crashed among the hills, and out of the midst of fire and smoke the spirit of the dead prophet rose up and confronted him. Saul had crept to this place in the darkness, while his army slept, to learn what fate awaited him in the morrow's battle. He went away a sad man, to meet disgrace and death.

A spring trickles out of the rock in the gloomy recesses of the cavern and we were thirsty. The citizens of Endor objected to our going in there. They do not mind dirt; they do not mind rags; they do not mind vermin; they do not mind barbarous ignorance and savagery; they do not mind a reasonable degree of starvation; but they *do* like to be pure and holy before their god, whoever he may be, and therefore they shudder and grow almost pale at the idea of Christian lips polluting a spring whose waters must descend into their sanctified gullets. We had no wanton desire to wound even *their* feelings or trample upon their prejudices, but we were out of water, thus early in the day, and were burning up with thirst. It was at this time, and under these circumstances, that I framed an aphorism which has already become celebrated. I said: 'Necessity knows no law.' We went in and drank.

We got away from the noisy wretches, finally, dropping them in squads and couples as we filed over the hills—the aged first, the infants next, the young girls farther on; the strong men ran beside us a mile, and only left when they had secured the last possible piastre in the way of baksheesh.

In an hour, we reached Nain, where Christ raised the widow's son to life. Nain is Magdala on a small scale. It has no population of any consequence. Within a hundred yards of it is the original graveyard, for aught I know; the tombstones lie flat on the ground, which is Jewish fashion in Syria. I believe the Moslems do not allow them to have upright tombstones. A moslem grave is usually roughly plastered over and whitewashed, and has at one end an upright projection which is shaped into exceedingly rude attempts at ornamentation. In the cities, there is often no appearance of a grave at all; a tall, slender marble tombstone, elaborately lettered, gilded, and painted, marks the burial place, and this is surmounted by a turban, so carved and shaped as to signify the dead man's rank in life.

They showed a fragment of ancient walls, which they said was one side of the gate, out of which the widow's dead son was being brought so many centuries ago when Jesus met the procession:—

'Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother.

and she was a widow: and much people of the city was with her.

'And when the Lord saw her, he had compassion on her, and said, Weep not.

'And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, arise.

'And he that was dead sat up, and began to speak. And he delivered him to his mother.

'And there came a fear on all. And they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people.'

A little mosque stands upon the spot which tradition says was occupied by the widow's dwelling. Two or three aged Arabs sat about its door. We entered, and the pilgrims broke specimens from the foundation walls, though they had to touch, and even step, upon the 'praying carpets' to do it. It was almost the same as breaking pieces from the hearts of those old Arabs. To step rudely upon the sacred praying mats, with booted feet—a thing not done by any Arab—was to inflict pain upon men who had not offended us in any way. Suppose a party of armed foreigners were to enter a village church in America and break ornaments from the altar railings for curiosities, and climb up and walk upon the Bible and the pulpit cushions? However, the cases are different. One is the profanation of a temple of our faith—the other only the profanation of a pagan one.

We descended to the Plain again, and halted a moment at a well—of Abraham's time, no doubt. It was in a desert place. It was walled three feet above ground with squared and heavy blocks of stone, after the manner of Bible pictures. Around it some camels stood, and others knelt. There was a group of sober little donkeys with naked, dusky children clambering about them, or sitting astride their rumps, or pulling their tails. Tawny black-eyed, barefooted maids, arrayed in rags and adorned with brazen armlets and pinchbeck ear-rings, were poisoning water-jars upon their heads, or drawing water from the well. A flock of sheep stood by, waiting for the shepherds to fill the hollowed stones with water, so that they might drink—stones which, like those that walled the well, were worn smooth and deeply creased by the chafing chins of a hundred generations of thirsty animals. Picturesque Arabs sat upon the ground, in groups,

and solemnly smoked their long-stemmed chibouks. Other Arabs were filling black hog-skins with water—skins which, well filled and distended with water till the short legs projected painfully out of the proper line, looked like the corpses of hogs bloated by drowning. Here was a grand Oriental picture which I had worshipped a thousand times in soft, rich steel engravings! But in the engraving there was no desolation; no dirt; no rags; no fleas; no ugly features; no sore eyes; no feasting flies; no besotted ignorance in the countenances; no raw places on the donkey's backs; no disagreeable jabbering in unknown tongues; no stench of camels; no suggestion that a couple of tons of powder placed under the party and touched off would heighten the effect and give to the scene a genuine interest and a charm which it would always be pleasant to recall, even though a man lived a thousand years.

Oriental scenes look best in steel engravings. I cannot be imposed upon any more by that picture of the Queen of Sheba visiting Solomon. I shall say to myself, You look fine, Madam, but your feet are not clean, and you smell like a camel.

Presently a wild Arab in charge of a camel train recognised an old friend in Ferguson, and they ran and fell upon each other's necks and kissed each other's grimy bearded faces upon both cheeks. It explained instantly a something which had always seemed to me only a far-fetched Oriental figure of speech. I refer to the circumstances of Christ's rebuking a Pharisee, or some other character, and reminding him that from him he had received no 'kiss of welcome.' It did not seem reasonable to me that men should kiss each other, but I am aware, now, that they did. There was reason in it, too. The custom was natural and proper; because people must kiss, and a man would not be likely to kiss one of the women of this country of his own free will and accord. One must travel to learn. Every day, now, old Scriptural phrases that never possessed any significance for me before, take to themselves a meaning.

We journeyed around the base of the mountain—'Little Hermon,'—past the old Crusader's castle of El Fuleh, and arrived at Shunem. This was another Magdala, to a fraction, frescoes and all. Here, tradition says, the prophet Samuel was born, and here the

Shunamite woman built a little house upon the city wall for the accommodation of the prophet Elisha. Elisha asked her what she expected in return. It was a perfectly natural question, for these people are and were in the habit of proffering favours and services and then expecting and begging for pay. Elisha knew them well. He could not comprehend that anybody should build for him that humble little chamber for the mere sake of old friendship, and with no selfish motive whatever. It used to seem a very impolite, not to say a rude question, for Elisha to ask the woman, but it does not seem so to me now. The woman said she expected nothing. Then for her goodness and her unselfishness, he rejoiced her heart with the news that she should bear a son. It was a high reward—but she would not have thanked him for a daughter—daughters have always been unpopular here. The son was born, grew, waxed strong, died. Elisha restored him to life in Shunem.

We found here a grove of lemon trees—cool, shady, hung with fruit. One is apt to overestimate beauty when it is rare, but to me this grove seemed very beautiful. It *was* beautiful. I do not overestimate it. I must always remember Shunem gratefully, as a place which gave to us this leafy shelter after our long, hot ride. We lunched, rested, chatted, smoked our pipes an hour, and then mounted and moved on.

We camped at Jenin before night, and got up and started again at one o'clock in the morning. Somewhere towards daylight we passed the locality where the best authenticated tradition locates the pit into which Joseph's brethren threw him, and about noon, after passing over a succession of mountain tops, clad with groves of fig and olive trees, with the Mediterranean in sight some forty miles away, and going by many ancient Biblical cities whose inhabitants glowered savagely upon our Christian procession, and were seemingly inclined to practise on it with stones, we came to the singularly terraced and unlovely hills that betrayed that we were out of Galilee and into Samaria at last.

We climbed a high hill to visit the city of Samaria, where the woman may have hailed from who conversed with Christ at Jacob's Well, and from whence, no doubt, came also the celebrated Good Samaritan. Herod the Great is said to have made a magnificent city of this

place, and a great number of coarse limestone columns, twenty feet high, and two feet through, that are almost guiltless of architectural grace of shape and ornament, are pointed out by many authors as evidence of the fact. They would not have been considered handsome in ancient Greece, however.

The inhabitants of this camp are particularly vicious, and stoned two parties of our pilgrims a day or two ago who brought about the difficulty by showing their revolvers when they did not intend to use them—a thing which is deemed bad judgment in the Far West, and ought certainly to be so considered anywhere. In the new Territories, when a man puts his hand on a weapon, he knows that he must use it; he must use it instantly or expect to be shot down where he stands. Those pilgrims had been reading Grimes.

There was nothing for us to do in Samaria but buy handfuls of old Roman coins at a franc a dozen, and look at a dilapidated church of the Crusaders and a vault in it which once contained the body of John the Baptist. This relic was long ago carried away to Genoa.

CHAPTER XLVII

THE narrow canon in which Nablous, or Shechem, is situated, is under high cultivation, and the soil is exceedingly black and fertile. It is well watered, and its affluent vegetation gains effect by contrast with the barren hills that tower on either side. One of these hills is the ancient Mount of Blessings and the other the Mount of Curses; and wise men who seek for fulfilments of prophecy think they find here a wonder of this kind—to wit, that the Mount of Blessings is strangely fertile and its mate as strangely unproductive. We could not see that there was really much difference between them in this respect, however.

Shechem is distinguished as one of the residences of the patriarch Jacob, and as the seat of those tribes that cut themselves loose from their brethren of Israel and propagated doctrines not in conformity with those of the original Jewish creed. For thousands of years this clan have dwelt in Shechem under strict *tabu*, and

having little commerce or fellowship with their fellow men of any religion or nationality. For generations they have not numbered more than one or two hundred, but they still adhere to their ancient faith and maintain their ancient rites and ceremonies. Talk of family and old descent! Princes and nobles pride themselves upon lineages they can trace back some hundreds of years. What is this trifle of this handful of old families of Shechem, who can name their fathers straight back without a flaw for thousands—straight back to a period so remote that men reared in a country where the days of two hundred years ago are called 'ancient' times grow dazed and bewildered when they try to comprehend it! Here is respectability for you—here is 'family'—here is high descent worth talking about. This sad, proud remnant of a once mighty community still hold themselves aloof from all the world; they still live as their fathers lived, labour as their fathers laboured, think as they did, feel as they did, worship in the same place, in sight of the same landmarks, and in the same quaint, patriarchal way their ancestors did more than thirty centuries ago. I found myself gazing at any straggling scion of this strange race with a riveted fascination, just as one would stare at a living mastodon, or a megatherium that had moved in the gray dawn of creation and seen the wonders of that mysterious world that was before the flood.

Carefully preserved among the sacred archives of this curious community is a MS. copy of the ancient Jewish law, which is said to be the oldest document on earth. It is written on vellum, and is some four or five thousand years old. Nothing but baksheesh can purchase a sight. Its fame is somewhat dimmed in these latter days, because of the doubts so many authors of Palestine travels have felt themselves privileged to cast upon it. Speaking of this MS. reminds me that I procured from the high-priest of this ancient Samaritan community, at great expense, a secret document of still higher antiquity and far more extraordinary interest, which I propose to publish as soon as I have finished translating it.

Joshua gave his dying injunction to the children of Israel at Shechem, and buried a valuable treasure secretly under an oak tree there about the same time. The superstitious Samaritans have always been afraid to

hunt for it. They believe it is guarded by fierce spirits invisible to men.

About a mile and a half from Shechem we halted at the base of Mount Ebal, before a little square area, enclosed by a high stone wall, neatly whitewashed. Across one end of this enclosure is a tomb built after the manner of the Moslems. It is the tomb of Joseph. No truth is better authenticated than this.

When Joseph was dying he prophesied that exodus of the Israelites from Egypt which occurred four hundred years afterwards. At the same time he exacted of his people an oath that when they journeyed to the land of Canaan, they would bear his bones with them and bury them in the ancient inheritance of his fathers. The oath was kept.

'And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for a hundred pieces of silver.'

Few tombs on earth command the veneration of so many races and men of divers creeds as this of Joseph. 'Samaritan and Jew, Moslem and Christian alike, revere it, and honour it with their visits. The tomb of Joseph, the dutiful son, the affectionate, forgiving brother, the virtuous man, the wise prince and ruler. Egypt felt his influence—the world knows his history.'

In this same 'parcel of ground' which Jacob bought of the sons of Hamor for a hundred pieces of silver, is Jacob's celebrated well. It is cut in the solid rock, and is nine feet square and ninety feet deep. The name of this unpretending hole in the ground, which one might pass by and take no notice of, is as familiar as household words to even the children and the peasants of many a far-off country. It is more famous than the Parthenon; it is older than the Pyramids.

It was by this well that Jesus sat and talked with the woman of that strange, antiquated Samaritan community I have been speaking of, and told her of the mysterious water of life. As descendants of old English nobles still cherish in the traditions of their houses how that this king or that king tarried a day with some favoured ancestors three hundred years ago, no doubt the descendants of the woman of Samaria, living there in Shechem,

still refer with pardonable vanity to this conversation of their ancestor, held some little time gone by, with the Messiah of the Christians. It is not likely that they undervalue a distinction such as this. Samaritan nature is human nature, and human nature remembers contact with the illustrious, always.

For an offence done to the family honour, the sons of Jacob exterminated all Shechem once.

We left Jacob's Well and travelled till eight in the evening, but rather slowly, for we had been in the saddle nineteen hours, and the horses were cruelly tired. We got so far ahead of the tents that we had to camp in an Arab village, and sleep on the ground. We could have slept in the largest of the houses; but there were some little drawbacks: it was populous with vermin, it had a dirt floor, it was in no respect cleanly, and there was a family of goats in the only bedroom, and two donkeys in the parlour. Outside there was no inconveniences, except that the dusky, ragged, earnest-eyed villagers of both sexes and all ages grouped themselves on their haunches all around us, and discussed us and criticised us with noisy tongues till midnight. We did not mind the noise, being tired, but, doubtless, the reader is aware that it is almost an impossible thing to go to sleep when you know that people are looking at you. We went to bed at ten, and got up again at two and started once more. Thus are people persecuted by dragomen, whose sole ambition in life is to get ahead of each other.

About daylight we passed Shiloh, where the Ark of the Covenant rested three hundred years, and at whose gates good old Eli fell down and 'brake his neck' when the messenger, riding hard from the battle, told him of the defeat of his people, the death of his sons, and, more than all, the capture of Israel's pride, her hope, her refuge, the ancient Ark her forefathers brought with them out of Egypt. It is little wonder that under circumstances like these he fell down and brake his neck. But Shiloh had no charms for us. We were so cold that there was no comfort but in motion, and so drowsy we could hardly sit upon the horses.

After a while we came to a shapeless mass of ruins, which still bears the name of Beth-el. It was here that Jacob lay down and had that superb vision of angels flitting up and down a ladder that reached from the clouds

to earth, and caught glimpses of their blessed home through the open gates of heaven.

The pilgrims took what was left of the hallowed ruin, and we pressed on toward the goal of our crusade, renowned Jerusalem.

The farther we went the hotter the sun got, and the more rocky and bare, repulsive and dreary the landscape became. There could not have been more fragments of stone strewn broadcast over this part of the world, if every ten square feet of the land had been occupied by a separate and distinct stonecutter's establishment for an age. There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of a worthless soil, had almost deserted the country. No landscape exists that is more tiresome to the eye than that which bounds the approaches to Jerusalem. The only difference between the roads and the surrounding country, perhaps, is that there are rather more rocks in the roads than in the surrounding country.

We passed Ramah, and Beroth, and on the right saw the tomb of the prophet Samuel, perched high upon a commanding eminence. Still no Jerusalem came in sight. We hurried on impatiently. We halted a moment at the ancient Fountain of Beira, but its stones, worn deeply by the chins of thirsty animals that are dead and gone centuries ago, had no interest for us—we longed to see Jerusalem. We spurred up hill after hill, and usually began to stretch our necks minutes before we got to the top; but disappointment always followed—more stupid hills beyond, more unsightly landscape, no Holy City.

At last, away in the middle of the day, ancient bits of walls and crumbling arches began to line the way—we toiled up one more hill, and every pilgrim and every sinner swung his hat on high! Jerusalem!

Perched on its eternal hills, white and domed and solid, massed together and hooped with high gray walls, the venerable city gleamed in the sun. So small! Why, it was no larger than an American village of four thousand inhabitants, and no larger than an ordinary Syrian city of thirty thousand. Jerusalem numbers only fourteen thousand people.

We dismounted and looked, without speaking a dozen sentences, across the wide intervening valley for an hour or more; and noted those prominent features of

the city that pictures make familiar to all men from their school days till their death. We could recognise the Tower of Hippicus, the Mosque of Omar, the Damascus Gate, the Mount of Olives, the Valley of Jehoshaphat, the Tower of David, and the Garden of Gethsemane—and dating from these landmarks could tell very nearly the localities of many others we were not able to distinguish.

Just after noon we entered these narrow, crooked streets, by the ancient and the famed Damascus Gate, and now for several hours I have been trying to comprehend that I am actually in the illustrious old city where Solomon dwelt, where Abraham held converse with the Deity, and where walls still stand that witnessed the spectacle of the Crucifixion.

CHAPTER XLVIII

A FAST walker could go outside the walls of Jerusalem and walk entirely around the city in an hour. I do not know how else to make one understand how small it is. The appearance of the city is peculiar. It is as knobby with countless domes as a prison door is with bolt-heads. Every house has from one to half a dozen of these white plastered domes of stone, broad and low, sitting in the centre of, or in a cluster upon, the flat roof. Wherefore, when one looks down from an eminence, upon the compact mass of houses (so closely crowded together, in fact, that there is no appearance of streets at all, and so the city looks solid), he sees the knobbiest town in the world, except Constantinople. It looks as if it might be roofed, from centre to circumference, with inverted saucers. The monotony of the view is interrupted only by the great Mosque of Omar, the Tower of Hippicus, and one or two other buildings that rise into commanding prominence.

The houses are generally two stories high, built strongly of masonry, whitewashed or plastered outside, and have a cage of wooden lattice-work projecting in front of every window. To reproduce a Jerusalem street, it would only be necessary to up-end a chicken coop and hang it before each window in an alley of American houses.

The streets are roughly and badly paved with stone,

and are tolerably crooked—enough so to make each street appear to close together constantly and come to an end about a hundred yards ahead of a pilgrim as long as he chooses to walk in it. Projecting from the top of the lower story of many of the houses is a very narrow porch-roof or shed, without supports from below; and I have several times seen cats jump across the street from one shed to the other when they were out calling. The cats could have jumped double the distance without extraordinary exertion. I mention these things to give an idea of how narrow the streets are. Since a cat can jump across them without the least inconvenience, it is hardly necessary to state that such streets are too narrow for carriages. These vehicles cannot navigate the Holy City.

The population of Jerusalem is composed of Moslems, Jews, Greeks, Latins, Armenians, Syrians, Copts, Abyssinians, Greek Catholics, and a handful of Protestants. One hundred of the latter sect are all that dwell now in this birthplace of Christianity. The nice shades of nationality comprised in the above list, and the languages spoken by them, are altogether too numerous to mention. It seems to me that all the races and colours and tongues of the earth must be represented among the fourteen thousand souls that dwell in Jerusalem. Rags, wretchedness, poverty and dirt—those signs and symbols that indicate the presence of Moslem rule more sure than the crescent-flag itself—abound. Lepers, cripples, the blind, and the idiotic assail you on every hand, and they know but one word of but one language apparently—the eternal ‘baksheesh.’ To see the numbers of maimed, malformed, and diseased humanity that throng the holy places and obstruct the gates, one might suppose that the ancient days had come again, and that the angel of the Lord was expected to descend at any moment to stir the waters of Bethesda. Jerusalem is mournful, and dreary, and lifeless. I would not desire to live here.

One naturally goes first to the Holy Sepulchre. It is right in the city, near the western gate; it and the place of the Crucifixion, and, in fact, every other place intimately connected with that tremendous event, are ingeniously massed together and covered by one roof—the dome of the Church of the Holy Sepulchre.

Entering the building, through the midst of the usual

assemblage of beggars, one sees on his left a few Turkish guards—for Christians of different sects will not only quarrel, but fight also, in this sacred place, if allowed to do it. Before you is a marble slab, which covers the Stone of Unction, whereon the Saviour's body was laid to prepare it for burial. It was found necessary to conceal the real stone in this way in order to save it from destruction. Pilgrims were too much given to chipping off pieces of it to carry home. Near by is a circular railing which marks the spot where the Virgin stood when the Lord's body was anointed.

Entering the great Rotunda, we stand before the most sacred locality in Christendom—the grave of Jesus. It is in the centre of the church, and immediately under the great dome. It is enclosed in a sort of little temple of yellow and white stone, of fanciful design. Within the little temple is a portion of the very stone which was rolled away from the door of the Sepulchre, and on which the angel was sitting when Mary came thither 'at early dawn.' Stooping low, we entered the vault—the Sepulchre itself. It is only about six feet by seven, and the stone couch on which the dead Saviour lay extends from end to end of the apartment and occupies half its width. It is covered with a marble slab which has been much worn by the lips of pilgrims. This slab serves as an altar, now. Over it hang some fifty gold and silver lamps, which are kept always burning, and the place is otherwise scandalised by trumpery gewgaws and tawdry ornamentation.

All sects of Christians (except Protestants) have chapels under the roof of the Church of the Holy Sepulchre, and each must keep to itself and not venture upon another's ground. It has been proven conclusively that they cannot worship together around the grave of the Saviour of the World in peace. The chapel of the Syrians is not handsome; that of the Copts is the humblest of them all. It is nothing but a dismal cavern, roughly hewn in the living rock of the Hill of Calvary. In one side of it two ancient tombs are hewn, which are claimed to be those in which Nicodemus and Joseph of Arimathea were buried.

As we moved among the great piers and pillars of another part of the church, we came upon a party of black-robed, animal-looking Italian monks, with candles in their hands,

who were chanting something in Latin, and going through some kind of religious performance around a disc of white marble let into the floor. It was there that the risen Saviour appeared to Mary Magdalene in the likeness of a gardener. Near by was a similar stone, shaped like a star—here the Magdalene herself stood, at the same time. Monks were performing in this place also. They perform everywhere—all over the vast building, and at all hours. Their candles are always flitting about in the gloom, and making the dim old church more dismal than there is any necessity that it should be, even though it is a tomb.

We were shown the place where our Lord appeared to His mother after the Resurrection. Here, also, a marble slab marks the place where St Helena, the mother of the Emperor Constantine, found the crosses about three hundred years after the Crucifixion. According to the legend, this great discovery elicited extravagant demonstrations of joy. But they were of short duration. The question intruded itself: 'Which bore the blessed Saviour, and which the thieves?' To be in doubt, in so mighty a matter as this—to be uncertain which one to adore—was a grievous misfortune. It turned the public joy to sorrow. But when lived there a holy priest who could not set so simple a trouble as this at rest? One of these soon hit upon a plan that would be a certain test. A noble lady lay very ill in Jerusalem. The wise priests ordered that the three crosses be taken to her bedside one at a time. It was done. When her eyes fell upon the first one, she uttered a scream that was heard beyond the Damascus Gate, and even upon the Mount of Olives, it was said, and then fell back in a deadly swoon. They recovered her and brought the second cross. Instantly she went into fearful convulsions, and it was with the greatest difficulty that six strong men could hold her. They were afraid, now, to bring in the third cross. They began to fear that possibly they had fallen upon the wrong crosses, and that the true cross was not with this number at all. However, as the woman seemed likely to die with the convulsions that were tearing her, they concluded that the third could do no more than put her out of her misery with a happy despatch. So they brought it, and behold, a miracle! The woman sprang from her bed, smiling and joyful, and perfectly

restored to health. When we listen to evidence like this, we cannot but believe. We would be ashamed to doubt, and properly too. Even the very part of Jerusalem where this all occurred is there yet. So there is really no room for doubt.

The priests tried to show us, through a small screen, a fragment of the genuine Pillar of Flagellation, to which Christ was bound when they scourged him. But we could not see it, because it was dark inside the screen. However, a baton is kept here, which the pilgrim thrusts through a hole in the screen and then he no longer doubts that the true Pillar of Flagellation is in there. He cannot have any excuse to doubt it, for he can feel it with the stick. He can feel it as distinctly as he could feel anything.

Not far from here was a niche where they used to preserve a piece of the True Cross, but it is gone now. This piece of the cross was discovered in the sixteenth century. The Latin priests say it was stolen away, long ago, by priests of another sect. That seems like a hard statement to make, but we know very well that it *was* stolen, because we have seen it ourselves in several of the cathedrals of Italy and France.

Still moving through the gloom of the Church of the Holy Sepulchre we came to a small chapel, hewn out of rock—a place which has been known as the 'The Prison of our Lord' for many centuries. Tradition says that here the Saviour was confined just previous to the crucifixion. Under an altar by the door was a pair of stone stocks for human legs. These things are called the 'Bonds of Christ,' and the use they were once put to has given them the name they now bear.

The Greek Chapel is the most roomy, the richest, and the showiest chapel in the Church of the Holy Sepulchre. Its altar, like that of all the Greek churches, is a lofty screen that extends clean across the chapel, and is gorgeous with gilding and pictures. The numerous lamps that hang before it are of gold and silver, and cost great sums.

But the feature of the place is a short column that rises from the middle of the marble pavement of the chapel, and marks the exact *centre of the earth*. The most reliable tradition tells us that this was known to be the earth's centre ages ago, and that when Christ was upon

earth he set all doubts upon the subject at rest for ever, by stating with his own lips that the tradition was correct. Remember, He said that that particular column stood upon the centre of the world. If the centre of the world changes, the column changes its position accordingly. This column has moved three different times, of its own accord. This is because, in great convulsions of nature, at three different times, masses of the earth—whole ranges of mountains, probably—have flown off into space, thus lessening the diameter of the earth, and changing the exact locality of its centre by a point or two. This is a very curious and interesting circumstance, and is a withering rebuke to those philosophers who would make us believe that it is not possible for any portion of the earth to fly off into space.

To satisfy himself that this spot was really the centre of the earth, a sceptic once paid well for the privilege of ascending to the dome of the church to see if the sun gave him a shadow at noon. He came down perfectly convinced. The day was very cloudy and the sun threw no shadows at all; but the man was satisfied that if the sun had come out and made shadows it could not have made any for him. Proofs like these are not to be set aside by the idle tongues of cavillers. To such as are not bigoted, and are willing to be convinced, they carry a conviction that nothing can ever shake.

If even greater proofs than those I have mentioned are wanted, to satisfy the headstrong and the foolish that this is the genuine centre of the earth, they are here. The greatest of them lies in the fact that from under this very column was taken the *dust from which Adam was made*. This can surely be regarded in the light of a settler. It is not likely that the original first man would have been made from an inferior quality of earth when it was entirely convenient to get first quality from the world's centre. This will strike any reflecting mind forcibly. That Adam was formed of dirt procured in this very spot is amply proven by the fact that in six thousand years no man has ever been able to prove that the dirt was *not* procured here whereof he was made.

It is a singular circumstance that right under the roof of this same great church, and not far away from that illustrious column, Adam himself, the father of the human race, lies buried. There is no question that he is actually

buried in the grave which is pointed out as his—there can be none—because it has never yet been proven that that grave is not the grave in which he is buried.

The tomb of Adam! How touching it was, here in a land of strangers, far away from home, and friends, and all who cared for me, thus to discover the grave of a blood relation. True, a distant one, but still a relation. The unerring instinct of nature thrilled its recognition. The fountain of my filial affection was stirred to its profoundest depths, and I gave way to tumultuous emotion. I leaned upon a pillar and burst into tears. I deemed it no shame to have wept over the grave of my poor dead relative. Let him who would sneer at my emotion close this volume here, for he will find little to his taste in my journeyings through Holy Land. Noble old man—he did not live to see me—he did not live to see his child. And I—I—alas, I did not live to see *him*. Weighed down by sorrow and disappointment, he died before I was born—six thousand brief summers before I was born. But let us try to bear it with fortitude. Let us trust that he is better off, where he is. Let us take comfort in the thought that his loss is our eternal gain.

The next place the guide took us to in the holy church was an altar dedicated to the Roman soldier who was of the military guard that attended at the crucifixion to keep order, and who—when the vail of the Temple was rent in the awful darkness that followed; when the rock of Golgotha was split asunder by an earthquake; when the artillery of heaven thundered, and in the baleful glare of the lightnings the shrouded dead flitted about the streets of Jerusalem—shook with fear and said, 'Surely this was the Son of God!' Where this altar stands now, that Roman soldier stood then, in full view of the crucified Saviour—in full sight and hearing of all the marvels that were transpiring far and wide about the circumference of the Hill of Calvary. And in this self-same spot the priests of the Temple beheaded him for those blasphemous words he had spoken.

In this altar they used to keep one of the most curious relics that human eyes ever looked upon—a thing that had power to fascinate the beholder in some mysterious way and keep him gazing for hours together. It was nothing less than the copper plate Pilate put upon the

Saviour's cross, and upon which he wrote, 'THIS IS THE KING OF THE JEWS.' I think St Helena, the mother of Constantine, found this wonderful memento when she was here in the third century. She travelled all over Palestine, and was always fortunate. Whenever the good old enthusiast found a thing mentioned in her Bible, Old or New, she would go and search for that thing, and never stop until she found it. If it was Adam, she would find Adam; if it was the Ark, she would find the Ark; if it was Goliath, or Joshua, she would find *them*. She found the inscription here that I was speaking of I think. She found it in this very spot, close to where the martyred Roman soldier stood. That copper plate is in one of the churches in Rome now. Any one can see it there. The inscription is very distinct.

We passed along a few steps and saw the altar built over the very spot where the good Catholic priests say the soldiers divided the raiment of the Saviour.

Then we went down into a cavern which cavillers say was once a cistern. It is a chapel, now, however—the Chapel of St Helena. It is fifty-one feet long by forty-three wide. In it is a marble chair which Helena used to sit in while she superintended her workmen when they were digging and delving for the True Cross. In this place is an altar dedicated to St Dimas, the penitent thief. A new bronze statue is here—a statue of St Helena. It reminded us of poor Maximilian, so lately shot. He presented it to this chapel when he was about to leave for his throne in Mexico.

From the cistern we descended twelve steps into a large roughly shaped grotto, carved wholly out of the living rock. Helena blasted it out when she was searching for the true cross. She had a laborious piece of work, here, but it was richly rewarded. Out of this place she got the crown of thorns, the nails of the cross, the true cross itself, and the cross of the penitent thief. When she thought she had found everything and was about to stop, she was told in a dream to continue a day longer. It was very fortunate. She did so, and found the cross of the other thief.

The walls and roofs of this grotto still weep bitter tears in memory of the event that transpired on Calvary, and devout pilgrims groan and sob when these sad tears fall upon them from the dripping rock. The monks call

this apartment the 'Chapel of the Invention of the Cross'—a name which is unfortunate, because it leads the ignorant to imagine that a tacit acknowledgment is thus made that the tradition that Helena found the true cross here is a fiction—an invention. It is a happiness to know, however, that intelligent people do not doubt the story in any of its particulars.

Priests of any of the chapels and denominations in the Church of the Holy Sepulchre can visit this sacred grotto to weep and pray and worship the gentle Redeemer. Two different congregations are not allowed to enter at the same time, however, because they always fight.

Still marching through the venerable Church of the Holy Sepulchre, among chanting priests in coarse long robes and sandals; pilgrims of all colours and many nationalities, in all sorts of strange costumes; under dusky arches and by dingy piers and columns; through a sombre cathedral gloom freighted with smoke and incense, and faintly starred with scores of candles that appeared suddenly and as suddenly disappeared, or drifted mysteriously hither and thither about the distant aisles like ghostly jack-o'-lanterns—we came at last to a small chapel which is called the 'Chapel of the Mocking.' Under the altar was a fragment of a marble column; this was the seat Christ sat on when he was reviled, and mockingly made King, crowned with the crown of thorns and sceptred with a reed. It was here that they blindfolded him and struck him, and said in derision, 'Prophesy who it is that smote you.' The tradition that this is the identical spot of the mocking is a very ancient one. The guide said that Saewulf was the first to mention it. I do not know Saewulf, but still, I cannot well refuse to receive his evidence—none of us can.

They showed us where the great Godfrey and his brother Baldwin, the first Christian Kings of Jerusalem, once lay buried by that sacred sepulchre they had fought so long and so valiantly to wrest from the hands of the infidel. But the niches that had contained the ashes of these renowned crusaders were empty. Even the coverings of their tombs were gone—destroyed by devout members of the Greek Church, because Godfrey and Baldwin were Latin princes, and had been reared in a Christian faith whose creed differed in some unimportant respects from theirs.

We passed on, and halted before the tomb of Melchisedek! You will remember Melchisedek, no doubt; he was the King who came out and levied a tribute on Abraham the time that he pursued Lot's captors to Dan, and took all their property from them. That was about four thousand years ago, and Melchisedek died shortly afterward. However, his tomb is in a good state of preservation.

When one enters the Church of the Holy Sepulchre, the Sepulchre itself is the first thing he desires to see, and really is almost the first thing he does see. The next thing he has a strong yearning to see is the spot where the Saviour was crucified. But this they exhibit last. It is the crowning glory of the place. One is grave and thoughtful when he stands in the little tomb of the Saviour—he could not well be otherwise in such a place—but he has not the slightest possible belief that ever the Lord lay there, and so the interest he feels in the spot is very, very greatly marred by that reflection. He looks at the place where Mary stood, in another part of the church, and where John stood, and Mary Magdalene; where the mob derided the Lord; where the angel sat; where the crown of thorns was found, and the true cross; where the risen Saviour appeared—he looks at all these places with interest, but with the same conviction he felt in the case of the Sepulchre, that there was nothing genuine about them, and that they are imaginary holy places created by the monks. But the place of the Crucifixion affects him differently. He fully believes that he is looking upon the very spot where the Saviour gave up his life. He remembers that Christ was very celebrated, long before he came to Jerusalem; he knows that his fame was so great that crowds followed him all the time; he is aware that his entry into the city produced a stirring sensation, and that his reception was a kind of ovation; he cannot overlook the fact that when he was crucified there were very many in Jerusalem who believed that he was the true Son of God. To publicly execute such a personage was sufficient in itself to make the locality of the execution a memorable place for ages; added to this, the storm, the darkness, the earthquake, the rending of the vail of the Temple, and the untimely waking of the dead, were events calculated to fix the execution and the scene of it in the memory of even the most thoughtless

witness. Fathers would tell their sons about the strange affair, and point out the spot; the sons would transmit the story to their children, and thus a period of three hundred years would easily be spanned¹—at which time Helena came and built a church upon Calvary to commemorate the death and burial of the Lord and preserve the sacred place in the memories of men; since that time there has always been a church there. It is not possible that there can be any mistake about the locality of the Crucifixion. Not half a dozen persons knew where they buried the Saviour, perhaps, and a burial is not a startling event, anyhow; therefore we can be pardoned for unbelief in the Sepulchre, but not in the place of the Crucifixion. Five hundred years hence there will be no vestige of Bunker Hill Monument left, but America will still know where the battle was fought and where Warren fell. The crucifixion of Christ was too notable an event in Jerusalem, and the Hill of Calvary made too celebrated by it, to be forgotten in the short space of three hundred years. I climbed the stairway in the church which brings one to the top of the small enclosed pinnacle of rock, and looked upon the place where the true cross once stood, with a far more absorbing interest than I had ever felt in anything earthly before. I could not believe that the three holes in the top of the rock were the actual ones the crosses stood in, but I felt satisfied that those crosses had stood so near the place now occupied by them, that the few feet of possible difference were a matter of no consequence.

When one stands where the Saviour was crucified, he finds it all he can do to keep it strictly before his mind that Christ was not crucified in a Catholic Church. He must remind himself every now and then that the great event transpired in the open air, and not in a gloomy, candle-lighted cell in a little corner of a vast church, upstairs—a small cell all bejewelled and bespangled with flashy ornamentation, in execrable taste.

Under a marble altar like a table, is a circular hole in the marble floor, corresponding with the one just under it in which the true cross stood. The first thing every one does is to kneel down and take a candle and

¹ The thought is Mr Prime's, not mine, and is full of good sense. I borrowed it from his *Tent Life*.—M. T.

examine this hole. He does this strange prospecting with an amount of gravity that can never be estimated or appreciated by a man who has not seen the operation. Then he holds his candle before a richly engraved picture of the Saviour, done on a massy slab of gold, and wonderfully rayed and starred with diamonds, which hangs above the hole within the altar, and his solemnity changes to lively admiration. He rises and faces the finely wrought figures of the Saviour and the malefactors uplifted upon their crosses behind the altar, and bright with a metallic lustre of many colours. He turns next to the figures close to them of the Virgin and Mary Magdalene; next to the rift in the living rock made by the earthquake at the time of the Crucifixion, and an extension of which he had seen before in the wall of one of the grottoes below; he looks next at the show-case with a figure of the Virgin in it, and is amazed at the princely fortune in precious gems and jewellery that hangs so thickly about the form as to hide it like a garment almost. All about the apartment the gaudy trappings of the Greek Church offend the eye and keep the mind on the rack to remember that this is the Place of the Crucifixion—Golgotha—the Mount of Calvary. And the last thing he looks at is that which was also the first—the place where the true cross stood. That will chain him to the spot and compel him to look once more, and once again, after he has satisfied all curiosity and lost all interest concerning the other matters pertaining to the locality.

And so I close my chapter on the Church of the Holy Sepulchre—the most sacred locality on earth to millions and millions of men, and women, and children, the noble and the humble, bond and free. In its history from the first, and in its tremendous associations, it is the most illustrious edifice in Christendom. With all its clap-trap side-shows and unseemly impostures of every kind, it is still grand, reverend, venerable—for a god died there; for fifteen hundred years its shrines have been wet with the tears of pilgrims from the earth's remotest confines; for more than two hundred, the most gallant knights that ever wielded sword wasted their lives away in a struggle to seize it and hold it sacred from infidel pollution. Even in our own day a war, that cost millions of treasure and rivers of blood, was fought because two rival nations

claimed the sole right to put a new dome upon it. History is full of this old Church of the Holy Sepulchre—full of blood that was shed because of the respect and the veneration in which men held the last resting-place of the meek and lowly, the mild and gentle, Prince of Peace!

CHAPTER XLIX

WE were standing in a narrow street, by the Tower of Antonio. 'On these stones that are crumbling away,' the guide said, 'the Saviour sat and rested before taking up the cross. This is the beginning of the Sorrowful Way, or the Way of Grief.' The party took note of the sacred spot, and moved on. We passed under the 'Ecce Homo Arch,' and saw the very window from which Pilate's wife warned her husband to have nothing to do with the persecution of the Just Man. This window is in an excellent state of preservation, considering its great age. They showed us where Jesus rested the second time, and where the mob refused to give him up, and said, 'Let his blood be upon our heads, and upon our children's children for ever.' The French Catholics are building a church on this spot, and with their usual veneration for historical relics, are incorporating into the new such scraps of ancient walls as they have found there. Farther on, we saw the spot where the fainting Saviour fell under the weight of his cross. A great granite column of some ancient temple lay there at the time, and the heavy cross struck it such a blow that it broke in two in the middle. Such was the guide's story when he halted us before the broken column.

We crossed a street, and came presently to the former residence of St Veronica. When the Saviour passed there, she came out, full of womanly compassion, and spoke pitying words to him, undaunted by the hootings and the threatenings of the mob, and wiped the perspiration from his face with her handkerchief. We had heard so much of St Veronica, and seen her picture by so many masters, that it was like meeting an old friend unexpectedly to come upon her ancient home in Jerusalem. The strangest thing about the incident that has made her name

so famous, is, that when she wiped the perspiration away, the print of the Saviour's face remained upon the handkerchief, a perfect portrait, and so remains unto this day. We knew this, because we saw this handkerchief in a cathedral in Paris, in another in Spain, and in two others in Italy. In the Milan cathedral it costs five francs to see it, and at St Peter's, at Rome, it is almost impossible to see it at any price. No tradition is so amply verified as this of St Veronica and her handkerchief.

At the next corner we saw a deep indention in the hard stone masonry of the corner of a house, but might have gone heedlessly by it but that the guide said it was made by the elbow of the Saviour, who stumbled here and fell. Presently we came to just such another indention in a stone wall. The guide said the Saviour fell here, also, and made this depression with his elbow.

There were other places where the Lord fell, and others where he rested; but one of the most curious landmarks of ancient history we found on this morning walk through the crooked lanes that lead toward Calvary, was a certain stone built into a house—a stone that was so seamed and scarred that it bore a sort of grotesque resemblance to the human face. The projections that answered for cheeks were worn smooth by the passionate kisses of generations of pilgrims from distant lands. We asked 'Why?' The guide said it was because this was one of 'the very stones of Jerusalem' that Christ mentioned when he was reproved for permitting the people to cry 'Hosannah!' when he made his memorable entry into the city upon an ass. One of the pilgrims said, 'But there is no evidence that the stones *did* cry out—Christ said that if the people stopped from shouting Hosannah, the very stones *would* do it.' The guide was perfectly serene. He said calmly, 'This is one of the stones that *would* have cried out.' It was of little use to try to shake this fellow's simple faith—it was easy to see that.

And so we came at last to another wonder, of deep and abiding interest—the veritable house where the unhappy wretch once lived who has been celebrated in song and story for more than eighteen hundred years as the Wandering Jew. On the memorable day of the Crucifixion he stood in this old doorway with his arms akimbo, looking out upon the struggling mob that was

approaching, and when the weary Saviour would have sat down and rested him a moment, pushed him rudely away and said, 'Move on!' The Lord said, 'Move on, thou, likewise,' and the command has never been revoked from that day to this. All men know how that the miscreant upon whose head that just curse fell has roamed up and down the wide world, for ages and ages, seeking rest and never finding it—courting death but always in vain—longing to stop, in city, in wilderness, in desert solitudes, yet hearing always that relentless warning to march—march on! They say—do these hoary traditions—that when Titus sacked Jerusalem and slaughtered eleven hundred thousand Jews in her streets and by-ways, the Wandering Jew was seen always in the thickest of the fight, and that when battle-axes gleamed in the air, he bowed his head beneath them; when swords flashed their deadly lightnings, he sprang in their way; he bared his breast to whizzing javelins, to hissing arrows, to any and to every weapon that promised death and forgetfulness, and rest. But it was useless—he walked forth out of the carnage without a wound. And it is said that five hundred years afterwards he followed Mohammed when he carried destruction to the cities of Arabia, and then turned against him, hoping in this way to win the death of a traitor. His calculations were wrong again. No quarter was given to any living creature but one, and that was the only one of all the host that did not want it. He sought death five hundred years later, in the wars of the Crusades, and offered himself to famine and pestilence at Ascalon. He escaped again—he could not die. These repeated annoyances could have at last but one effect—they shook his confidence. Since then the Wandering Jew has carried on a desultory toying with the most promising of the aids and implements of destruction, but with small hope, as a general thing. He has speculated some in cholera and railroads, and has taken almost a lively interest in infernal machines and patent medicines. He is old, now, and grave, as becomes an age like his; he indulges in no light amusements save that he goes sometimes to executions, and is fond of funerals.

There is one thing he cannot avoid; go where he will about the world, he must never fail to report in Jerusalem every fiftieth year. Only a year or two ago he was here

for the thirty-seventh time since Jesus was crucified on Calvary. They say that many old people, who are here now, saw him then, and had seen him before. He looks always the same—old, and withered, and hollow-eyed, and listless, save that there is about him something which seems to suggest that he is looking for some one, expecting some one—the friends of his youth, perhaps. But the most of them are dead now. He always pokes about the old street looking lonesome, making his mark on a wall here and there, and eyeing the oldest buildings with a sort of friendly half interest; and he sheds a few tears at the threshold of his ancient dwelling, and bitter, bitter tears they are. Then he collects his rent and leaves again. He has been seen standing near the Church of the Holy Sepulchre on many a starlight night, for he has cherished an idea for many centuries that if he could only enter there, he could rest. But when he approaches, the doors slam to with a crash, the earth trembles, and all the lights in Jerusalem burn a ghastly blue! He does this every fifty years, just the same. It is hopeless, but then it is hard to break habits one ~~has~~ been eighteen hundred years accustomed to. The old tourist is far away on his wanderings now. How he must smile to see a pack of blockheads like us, galloping about the world, and looking wise, and imagining we are finding out a good deal about it! He must have a consuming contempt for the ignorant, complacent asses that go scurrying about the world in these rail-roading days and call it travelling.

When the guide pointed out where the Wandering Jew had left his familiar mark upon a wall, I was filled with astonishment. It read:—

‘S. T.—1860—X.’

All I have revealed about the Wandering Jew can be amply proven by reference to our guide.

The mighty Mosque of Omar, and the paved court around it, occupy a *fourth part* of Jerusalem. They are upon Mount Moriah, where King Solomon's Temple stood. This Mosque is the holiest place the Mohammedan knows, outside of Mecca. Up to within a year or two past, no Christian could gain admission to it or its court for love or money. But the prohibition has been removed, and we entered freely for baksheesh.

I need not speak of the wonderful beauty and the exquisite grace and symmetry that have made this Mosque so celebrated—because I did not see them. One cannot see such things at an instant glance—one frequently only finds out how really beautiful a really beautiful woman is after considerable acquaintance with her; and the rule applies to Niagara Falls, to majestic mountains and to mosques—especially to mosques.

The great feature of the Mosque of Omar is the prodigious rock in the centre of its rotunda. It was upon this rock that Abraham came so near offering his son Isaac—this, at least, is authentic—it is very much more to be relied on than most of the traditions, at any rate. On this rock, also, the angel stood and threatened Jerusalem, and David persuaded him to spare the city. Mohammed was well acquainted with this stone. From it he ascended to heaven. The stone tried to follow him, and if the angel Gabriel had not happened by the merest good luck to be there to seize it, it would have done it. Very few people have a grip like Gabriel—the prints of his monstrous fingers, two inches deep are to be seen in that rock to-day.

This rock, large as it is, is suspended in the air. It does not touch anything at all. The guide said so. This is very wonderful. In the place on it where Mohammed stood, he left his foot-prints in the solid stone. I should judge that he wore about eighteens. But what I was going to say, when I spoke of the rock being suspended, was, that in the floor of the cavern under it they showed us a slab which they said covered a hole which was a thing of extraordinary interest to all Mohammedans, because that hole leads down to perdition, and every soul that is transferred from thence to Heaven must pass up through this orifice. Mohammed stands there and lifts them out by the hair. All Mohammedans shave their heads, but they are careful to leave a lock of hair for the Prophet to take hold of. Our guide observed that a good Mohammedan would consider himself doomed to stay with the damned for ever if he were to lose his scalp-lock and die before it grew again. The most of them that I have seen ought to stay with the damned, anyhow, without reference to how they were barbered.

For several ages no woman has been allowed to enter the cavern where that important hole is. The reason

is that one of the sex was once caught there blabbing everything she knew about what was going on above ground, to the rascallions in the infernal regions down below. She carried her gossiping to such an extreme that nothing could be kept private—nothing could be done or said on earth but everybody in perdition knew all about it before the sun went down. It was about time to suppress this woman's telegraph, and it was promptly done. Her breath subsided about the same time.

The inside of the great mosque is very showy with variegated marble walls and with windows and inscriptions of elaborate mosaic. The Turks have their sacred relics, like the Catholics. The guide showed us the veritable armour worn by the great son-in-law and successor of Mohammed, and also the buckler of Mohammed's uncle. The great iron railing which surrounds the rock was ornamented in one place with a thousand rags tied to its open work. These are to remind Mohammed not to forget the worshippers who placed them there. It is considered the next best thing to tying threads around his finger by way of reminders.

Everywhere about the Mosque of Omar are portions of pillars, curiously wrought altars, and fragments of elegantly carved marble—precious remains of Solomon's Temple. These have been dug from all depths in the soil and rubbish of Mount Moriah, and the Moslems have always shown a disposition to preserve them with the utmost care. At that portion of the ancient wall of Solomon's Temple which is called the Jews' Place of Wailing, and where the Hebrews assemble every Friday to kiss the venerated stones and weep over the fallen greatness of Zion, any one can see a part of the unquestioned and undisputed Temple of Solomon, the same consisting of three or four stories lying one upon the other, each of which is about twice as long as a seven-octave piano, and about as thick as such a piano is high. But, as I have remarked before, it is only a year or two ago that the ancient edict prohibiting Christian rubbish like ourselves to *enter* the Mosque of Omar and see the costly marbles that once adorned the inner Temple was annulled. The designs wrought upon these fragments are all quaint and peculiar, and so the charm of novelty is added to the deep interest they naturally inspire. One meets with these venerable scraps at every turn, especially in the

neighbouring Mosque el Aksa, into whose inner walls a very large number of them are carefully built for preservation. These pieces of stone, stained and dusty with age, dimly hint at a grandeur that we have all been taught to regard as the princeliest ever seen on earth; and they call up pictures of a pageant that is familiar to all imaginations—camels laden with spices and treasure—beautiful slaves, presents for Solomon's harem—a long cavalcade of richly caparisoned beasts and warriors—and Sheba's Queen in the van of this vision of 'Oriental magnificence.' These elegant fragments bear a richer interest than the solemn vastness of the stones the Jews kiss in the Place of Wailing can ever have for the heedless sinner.

Down in the hollow ground, underneath the olives and the orange-trees that flourish in the court of the great Mosque, is a wilderness of pillars—remains of the ancient Temple; they supported it. There are ponderous archways down there, also, over which the destroying 'plough' of prophecy passed harmless. It is pleasant to know we are disappointed, in that we never dreamed we might see portions of the actual Temple of Solomon, and yet experience no shadow of suspicion that they were a monkish humbug and fraud.

We are surfeited with sights. Nothing has any fascination for us now, but the Church of the Holy Sepulchre. We have been there every day, and have not grown tired of it; but we are weary of everything else. The sights are too many. They swarm about you at every step; no single foot of ground in all Jerusalem or within its neighbourhood seems to be without a stirring and important history of its own. It is a very relief to steal a walk of a hundred yards without a guide along to talk unceasingly about every stone you step upon and drag you back ages and ages to the day when it achieved celebrity.

It seems hardly real when I find myself leaning for a moment on a ruined wall and looking *listlessly* down into the historic pool of Bethesda. I did not think such things *could* be so crowded together as to diminish their interest. But in serious truth, we have been drifting about, for several days, using our eyes and our ears more from a sense of duty than any higher and worthier reason. And too often we have been glad when it was

time to go home and be distressed no more about illustrious localities.

Our pilgrims compress too much into one day. One can gorge sights to repletion as well as sweetmeats. Since we breakfasted, this morning, we have seen enough to have furnished us food for a year's reflection if we could have seen the various objects in comfort and looked upon them deliberately. We visited the pool of Hezekiah, where David saw Uriah's wife coming from the bath and fell in love with her.

We went out of the city by the Jaffa gate, and of course were told many things about its Tower of Hippicus.

We rode across the Valley of Hinnom, between two of the Pools of Gihon, and by an aqueduct built by Solomon, which still conveys water to the city. We ascended the Hill of Evil Council, where Judas received his thirty pieces of silver, and we also lingered a moment under the tree a venerable tradition says he hanged himself on.

We descended to the canon again, and then the guide began to give name and history to every bank and boulder we came to: 'This was the Field of Blood; these cuttings in the rocks were shrines and temples of Moloch; here they sacrificed children; yonder is the Zion Gate; the Tyropean Valley; the Hill of Ophel; here is the junction of the Valley of Jehoshaphat—on your right is the Well of Job.' We turned up Jehoshaphat. The recital went on. 'This is the Mount of Olives; this is the Hill of Offence; the nest of huts is the village of Siloam; here, yonder, everywhere is the King's Garden; under this great tree Zacharias, the high priest, was murdered; yonder is Mount Moriah and the Temple wall; the tomb of Absalom; the tomb of St James; the tomb of Zacharias; beyond, are the Garden of Gethsemane and the tomb of the Virgin Mary; here is the Pool of Siloam, and——'

We said we would dismount, and quench our thirst, and rest. We were burning up with the heat. We were failing under the accumulated fatigue of days and days of ceaseless marching. All were willing.

The Pool is a deep, walled ditch, through which a clear stream of water runs, that comes from under Jerusalem somewhere, and passing through the Fountain of the Virgin, or being supplied from it, reaches this place by way of a tunnel of heavy masonry. The famous pool looked exactly as it looked in Solomon's time, no

doubt, and the same dusky, Oriental women, came down in their old Oriental way, and carried off jars of water on their heads, just as they did three thousand years ago, and just as they will do fifty thousand years hence if any of them are still left on earth.

We went away from there and stopped at the Fountain of the Virgin. But the water was not good, and there was no comfort or peace anywhere, on account of the regiment of boys and girls and beggars that persecuted us all the time for baksheesh. The guide wanted us to give them some money, and we did it; but when he went on to say that they were starving to death we could not but feel that we had done a great sin in throwing obstacles in the way of such a desirable consumption, and so we tried to collect it back, but it could not be done.

We entered the Garden of Gethsemane, and we visited the Tomb of the Virgin, both of which we had seen before. It is not meet that I should speak of them now. A more fitting time will come.

I cannot speak now of the Mount of Olives or its view of Jerusalem, the Dead Sea and the mountains of Moab; nor of the Damascus Gate or the tree that was planted by King Godfrey of Jerusalem. One ought to feel pleasantly when he talks of these things. I cannot say anything about the stone column that projects over Jehoshaphat from the Temple wall like a cannon, except that the Moslems believe Mohammed will sit astride of it when he comes to judge the world. It is a pity he could not judge it from some roost of his own in Mecca, without trespassing on *our* holy ground. Close by is the Golden Gate, in the Temple wall—a gate that was an elegant piece of sculpture in the time of the Temple, and is even so yet. From it, in ancient times, the Jewish High Priest turned loose the scapegoat and let him flee to the wilderness and bear away his twelve-month load of the sins of the people. If they were to turn one loose now, he would not get as far as the Garden of Gethsemane, till these miserable vagabonds here would gobble him up, sins and all. *They* wouldn't care. Mutton-chops and sin is good enough living for them. The Moslems watch the Golden Gate with a jealous eye, and an anxious one, for they have an honoured tradition that when it falls, Islamism will fall, and with it the Ottoman Empire.

It did not grieve me any to notice that the old gate was getting a little shaky.

We are at home again. We are exhausted. The sun has roasted us, almost.

We have full comfort in one reflection, however. Our experiences in Europe have taught us that in time this fatigue will be forgotten; the heat will be forgotten; the thirst, the tiresome volubility of the guide, the persecutions of the beggars—and then, all that will be left will be pleasant memories of Jerusalem, memories we shall call up with always increasing interest as the years go by, memories which some day will become all beautiful when the last annoyance that encumbers them shall have faded out of our minds never again to return. Schoolboy days are no happier than the days of after life, but we look back upon them regretfully because we have forgotten our punishments at school, and how we grieved when our marbles were lost and our kites destroyed—because we have forgotten all the sorrows and privations of that canonised epoch and remember only its orchard robberies, its wooden sword pageants, and its fishing holidays. We are satisfied. We can wait. Our reward will come. To us, Jerusalem and to-day's experiences will be an enchanted memory a year hence—a memory which money could not buy from us.

CHAPTER L

We cast up the account. It footed up pretty fairly. There was nothing more at Jerusalem to be seen, except the traditional houses of Dives and Lazarus of the parable, the Tombs of the Kings, and those of the Judges; the spot where they stoned one of the disciples to death, and beheaded another; the room and the table made celebrated by the Last Supper; the fig-tree that Jesus withered; a number of historical places about Gethsemane and the Mount of Olives, and fifteen or twenty others in different portions of the city itself.

We were approaching the end. Human nature asserted itself now. Overwork and consequent exhaustion began to have their natural effect. They began to master the

energies and dull the ardour of the party. Perfectly secure now, against failing to accomplish any detail of the pilgrimage, they felt like drawing in advance upon the holiday soon to be placed to their credit. They grew a little lazy. They were late to breakfast and sat long at dinner. Thirty or forty pilgrims had arrived from the ship, by the short routes, and much swapping of gossip had to be indulged in. And in hot afternoons they showed a strong disposition to lie on the cool divans in the hotel and smoke and talk about pleasant experiences of a month or so gone by—for even thus early do episodes of travel which were sometimes annoying, sometimes exasperating and full as often of no consequence at all when they transpired, begin to rise above the dead level of monotonous reminiscences and become shapely landmarks in one's memory. The fog-whistle, smothered among a million of trifling sounds, is not noticed a block away, in the city, but the sailor hears it far at sea, whither none of those thousands of trifling sounds can reach. When one is in Rome, all the domes are alike; but when he has gone away twelve miles, the city fades utterly from sight and leaves St Peter's swelling above the level plain like an anchored balloon. When one is travelling in Europe, the daily incidents seem all alike; but when he has placed them all two months and two thousand miles behind him, those that were worthy of being remembered are prominent, and those that were really insignificant have vanished. This disposition to smoke, and idle and talk, was not well. It was plain that it must not be allowed to gain ground. A diversion must be tried, or demoralisation would ensue. The Jordan, Jericho, and the Dead Sea were suggested. The remainder of Jerusalem must be left unvisited, for a little while. The journey was approved at once. New life stirred in every pulse. In the saddle—abroad on the plains—sleeping in beds bounded only by the horizon: fancy was at work with these things in a moment. It was painful to note how readily these town-bred men had taken to the free life of the camp and the desert. The nomadic instinct is a human instinct; it was born with Adam and transmitted through the patriarchs, and after thirty centuries of steady effort, civilisation has not educated it entirely out of us yet. It has a charm which, once tasted, a man will yearn to taste again.

The nomadic instinct cannot be educated out of an Indian at all.

The Jordan journey being approved, our dragoman was notified.

At nine in the morning the caravan was before the hotel door and we were at breakfast. There was a commotion about the place. Rumours of war and bloodshed were flying everywhere. The lawless Bedouins in the Valley of the Jordan and the deserts down by the Dead Sea were up in arms, and were going to destroy all comers. They had had a battle with a troop of Turkish cavalry and defeated them; several men killed. They had shut up the inhabitants of a village and a Turkish garrison in an old fort near Jericho, and were besieging them. They had marched upon a camp of our excursionists by the Jordan, and the pilgrims only saved their lives by stealing away and flying to Jerusalem under whip and spur in the darkness of the night. Another of our parties had been fired on from an ambush and then attacked in the open day. Shots were fired on both sides. Fortunately there was no bloodshed. We spoke with the very pilgrim who had fired one of the shots, and learned from his own lips how, in this imminent deadly peril, only the cool courage of the pilgrims, their strength of numbers and imposing display of war material, had saved them from utter destruction. It was reported that the consul had requested that no more of our pilgrims should go to the Jordan while this state of things lasted; and further, that he was unwilling that any more should go, at least without an unusually strong military guard. Here was trouble. But with the horses at the door, and everybody aware of what they were there for, what would *you* have done? Acknowledged that you were afraid, and backed shamefully out? Hardly. It would not be human nature, where there were so many women. You would have done as we did: said you were not afraid of a million Bedouins—and made your will and proposed quietly to yourself to take up an unostentatious position in the rear of the procession.

I think we must all have determined upon the same line of tactics, for it did seem as if we never would get to Jericho. I had a notoriously slow horse, but somehow I could not keep him in the rear, to save my neck. He was for ever turning up in the lead. In such cases I

trembled a little, and got down to fix my saddle. But it was not of any use. The others all got down to fix their saddles, too. I never saw such a time with saddles. It was the first time any of them had got out of order in three weeks, and now they had all broken down at once. I tried walking, for exercise—I had not had enough in Jerusalem searching for holy places. But it was a failure. The whole mob were suffering for exercise, and it was not fifteen minutes till they were all on foot and I had the lead again. It was very discouraging.

This was all after we got beyond Bethany. We stopped at the village of Bethany, an hour out from Jerusalem. They showed us the tomb of Lazarus. I had rather live in it than in any house in the town. And they showed us also a large 'Fountain of Lazarus,' and in the centre of the village the ancient dwelling of Lazarus. Lazarus appears to have been a man of property. The legends of the Sunday schools to him great infirmities; they give one the impression that he was poor. It is because they get him confused with that Lazarus who had no merit but his virtue, and virtue never has been as respectable as money. The house of Lazarus is a three-story edifice, of stone masonry, but the accumulated rubbish of ages has buried all of it but the upper story. We took candles and descended to the dismal cell-like chambers where Jesus sat at meat with Martha and Mary, and conversed with them about their brother. We could not but look upon these old dingy apartments with a more than common interest.

We had had a glimpse, from a mountain top, of the Dead Sea, lying like a blue shield in the plain of the Jordan, and now we were marching down a close, flaming, rugged, desolate delf, where no living creature could enjoy life, except, perhaps, a salamander. It was such a dreary, repulsive, horrible solitude! It was the 'wilderness' where John preached, with camel's hair about his loins—raiment enough—but he never could have got his locusts and wild honey here. We were moping along down through this dreadful place, every man in the rear. Our guards—two gorgeous young Arab sheiks, with cargoes of swords, guns, pistols and daggers on board—were loafing ahead.

'Bedouins!'

Every man shrank up and disappeared in his clothes

like a mud-turtle. My first impulse was to dash forward and destroy the Bedouins. My second was to dash to the rear to see if there were any coming in that direction. I acted on the latter impulse. So did all the others. If any Bedouins had approached us, then, from that point of the compass, they would have paid dearly for their rashness. We all remarked that afterwards. There would have been scenes of riot and bloodshed there that no pen could describe. I know that, because each man told what he would have done individually; and such a medley of strange and unheard-of inventions of cruelty you could not conceive of. One man said he had calmly made up his mind to perish where he stood, if need be, but never yield an inch; he was going to wait, with deadly patience, till he could count the stripes upon the first Bedouin's jacket, and then count them and let him have it. Another was going to sit still till the first lance reached within an inch of his breast, and then dodge it and seize it. I forbear to tell what he was going to do to that Bedouin that owned it. It makes my blood run cold to think of it. Another was going to scalp such Bedouins as fell to his share, and take his bald-headed sons of the desert home with him alive for trophies. But the wild-eyed pilgrim rhapsodist was silent. His orbs gleamed with a deadly light, but his lips moved not. Anxiety grew, and he was questioned. If he had got a Bedouin, what would he have done with him—shot him? He smiled a smile of grim contempt and shook his head. Would he have stabbed him? Another shake. Would he have quartered him—flayed him? More shakes. Oh! horror, what *would* he have done?

'Eat him!'

Such was the awful sentence that thundered from his lips. What was grammar to a desperado like that? I was glad in my heart that I had been spared these scenes of malignant carnage. No Bedouins attacked our terrible rear. And none attacked the front. The new-comers were only a reinforcement of cadaverous Arabs, in shirts and bare legs, sent far ahead of us to brandish rusty guns, and shout and brag, and carry on like lunatics, and thus scare away all bands of marauding Bedouins that might lurk about our path. What a shame it is that armed white Christians must travel under guard of vermin like this

as a protection against the prowling vagabonds of the desert—those sanguinary outlaws who are always going to do something desperate, but never do it. I may as well mention here that on our whole trip we saw no Bedouins, and had no more use for an Arab guard than we could have had for patent leather boots and white kid gloves. The Bedouins that attacked the other parties of pilgrims so fiercely were provided for the occasion by the Arab guards of those parties, and shipped from Jerusalem for temporary service as Bedouins. They met together in full view of the pilgrims, after the battle, and took lunch, divided the baksheesh extorted in the season of danger, and then accompanied the cavalcade home to the city! The nuisance of an Arab guard is one which is created by the Sheiks and the Bedouins together, for mutual profit, it is said, and no doubt there is a good deal of truth in it.

We visited the fountain the prophet Elisha sweetened (it is sweet yet); where he remained some time and was fed by the ravens.

Ancient Jericho is not very picturesque as a ruin. When Joshua marched around it seven times, some three thousand years ago, and blew it down with his trumpet, he did the work so well and so completely that he hardly left enough of the city to cast a shadow. The curse pronounced against the rebuilding of it has never been removed. One king, holding the curse in light estimation, made the attempt, but was stricken sorely for his presumption. Its site will always remain unoccupied; and yet it is one of the very best locations for a town we have seen in all Palestine.

At two in the morning they routed us out of bed—another piece of unwarranted cruelty—another stupid effort of our dragoman to get ahead of a rival. It was not two hours to the Jordan. However, we were dressed and under way before any one thought of looking to see what time it was, and so we drowsed on through the chill night air and dreamed of camp fires, warm beds, and other comfortable things.

There was no conversation. People do not talk when they are cold, and wretched, and sleepy. We nodded in the saddle, at times, and woke up with a start to find that the procession had disappeared in the gloom. Then there was energy and attention to business until its

dusky outlines came in sight again. Occasionally the order was passed in a low voice down the line: 'Close up—close up! Bedouins lurk here, everywhere!' What an exquisite shudder it sent shivering along one's spine!

We reached the famous river before four o'clock, and the night was so black that we could have ridden into it without seeing it. Some of us were in an unhappy frame of mind. We waited and waited for daylight, but it did not come. Finally we went away in the dark and slept an hour on the ground, in the bushes, and caught cold. It was a costly nap, on that account, but otherwise it was a paying investment, because it brought unconsciousness of the dreary minutes and put us in a somewhat fitter mood for a first glimpse of the sacred river.

With the first suspicion of dawn, every pilgrim took off his clothes and waded into the dark torrent, singing:—

'On Jordan's stormy banks I stand,
And cast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie.'

But they did not sing long. The water was so fearfully cold that they were obliged to stop singing and scamper out again. Then they stood on the bank shivering, and so chagrined and so grieved, that they merited honest compassion. Because another dream, another cherished hope, had failed. They had promised themselves all along that they would cross the Jordan where the Israelites crossed it when they entered Canaan from their long pilgrimage in the desert. They would cross where the twelve stones were placed in memory of that great event. While they did it they would picture to themselves that vast army of pilgrims marching through the cloven waters, bearing the hallowed ark of the covenant and shouting hosannahs, and singing songs of thanksgiving and praise. Each had promised himself that he would be the first to cross. They were at the goal of their hopes at last, but the current was too swift, the water was too cold!

It was then that Jack did them a service. With that engaging recklessness of consequences which is natural to youth, and so proper and so seemly as well, he went and led the way across the Jordan, and all was happiness

again. Every individual waded over, then, and stood upon the farther bank. The water was not quite breast deep anywhere. If it had been more, we could hardly have accomplished the feat, for the strong current would have swept us down the stream, and we would have been exhausted and drowned before reaching a place where we could make a landing. The main object compassed, the drooping, miserable party sat down to wait for the sun again, for all wanted to see the water as well as feel it. But it was too cold a pastime. Some cans were filled from the holy river, some canes cut from its banks, and then we mounted and rode reluctantly away to keep from freezing to death. So we saw the Jordan very dimly. The thickets of bushes that bordered its banks threw their shadows across its shallow, turbulent waters ('stormy,' the hymn makes them, which is rather a complimentary stretch of fancy), and we could not judge of the width of the stream by the eye. We knew by our wading experience, however, that many streets in America are double as wide as the Jordan.

Daylight came, soon after we got under way, and in the course of an hour or two we reached the Dead Sea. Nothing grows in the flat, burning desert around it but weeds and the Dead Sea apple the poets say is beautiful to the eye, but crumbles to ashes and dust when you break it. Such as we found were not handsome, but they were bitter to the taste. They yielded no dust. It was because they were not ripe perhaps.

The desert and the barren hills gleam painfully in the sun, around the Dead Sea, and there is no pleasant thing or living creature upon it or about its borders to cheer the eye. It is a scorching, arid, repulsive solitude. A silence broods over the scene that is depressing to the spirits. It makes one think of funerals and death.

The Dead Sea is small. Its waters are very clear, and it has a pebbly bottom and is shallow for some distance out from the shores. It yields quantities of asphaltum; fragments of it lie all about its banks; this stuff gives the place something of an unpleasant smell.

All our reading had taught us to expect that the first plunge into the Dead Sea would be attended with distressing results—our bodies would feel as if they were suddenly pierced by millions of red-hot needles; the dreadful smarting would continue for hours; we might even

look to be blistered from head to foot, and suffer miserably for many days. We were disappointed. Our eight sprang in at the same time as another party of pilgrims did, and nobody screamed once. None of them even did complain of anything more than a slight pricking sensation in places where their skin was abraded, and then only for a short time. My face smarted for a couple of hours, but it was partly because I got it badly sunburned while I was bathing, and stayed in so long that it became plastered over with salt.

No, the water did not blister us; it did not cover us with a slimy ooze and confer upon us an atrocious fragrance; it was not very slimy; and I could not discover that we smelt really any worse than we have always smelt since we have been in Palestine. It was only a different kind of smell, but not conspicuous on that account, because we have a great deal of variety in that respect. We didn't smell, there on the Jordan, the same as we do in Jerusalem; and we don't smell in Jerusalem just as we did in Nazereth, or Tiberias, or Cesarea Philippi, or any of those other ruinous ancient towns in Galilee. No, we change all the time, and generally for the worse. We do our own washing.

It was a funny bath. We could not sink. One could stretch himself at full length on his back, with his arms on his breast, and all of his body above a line drawn from the corner of his jaw past the middle of his side, the middle of his leg, and through his ankle bone would remain out of water. He could lift his head clear out, if he chose. No position can be retained long; you lose your balance and whirl over, first on your back and then on your face, and so on. You can lie comfortably, on your back, with your head out, and your legs out, from your knees down, by steadying yourself with your hands. You can sit, with your knees drawn up to your chin and your arms clasped around them, but you are bound to turn over presently, because you are top-heavy in that position. You can stand up straight in water that is over your head, and from the middle of your breast upward you will not be wet. But you cannot remain so. The water will soon float your feet to the surface. You cannot swim on your back and make any progress of any consequence, because your feet stick away above the surface, and there is nothing to propel yourself with

but your heels. If you swim on your face, you kick up the water like a stern-wheel boat. You make no headway. A horse is so top-heavy that he can neither swim nor stand up in the Dead Sea. He turns over on his side at once. Some of us bathed for more than an hour, and then came out coated with salt till we shone like icicles. We scrubbed it off with a coarse towel and rode off with a splendid brand-new smell, though it was one which was not any more disagreeable than those we have been for several weeks enjoying. It was the variegated villainy and novelty of it that charmed us. Salt crystals glitter in the sun about the shores of the lake. In places they coat the ground like a brilliant crust of ice.

When I was a boy I somehow got the impression that the River Jordan was four thousand miles long and thirty-five miles wide. It is only ninety miles long, and so crooked that a man does not know which side of it he is on half the time. In going ninety miles it does not get over more than fifty miles of ground. It is not any wider than Broadway in New York. There is the Sea of Galilee and this Dead Sea—neither of them twenty miles long or thirteen wide. And yet when I was in Sunday school I thought they were sixty thousand miles in diameter.

Travel and experience mar the grandest pictures and rob us of the most cherished traditions of our boyhood. Well, let them go. I have already seen the Empire of King Solomon diminish to the size of the State of Pennsylvania; I suppose I can bear the reduction of the seas and the river.

We looked everywhere, as we passed along, but never saw grain or crystal of Lot's wife. It was a great disappointment. For many and many a year we had known her sad story, and taken that interest in her which misfortune always inspires. But she was gone. Her picturesque form no longer looms above the desert of the Dead Sea to remind the tourist of the doom that fell upon the lost cities.

I cannot describe the hideous afternoon's ride from the Dead Sea to Mars Saba. It oppresses me yet to think of it. The sun so pelted us that the tears ran down our cheeks once or twice. The ghastly, treeless, grassless, breathless canons smothered us as if we had been in an oven. The sun had positive *weight* to it, I

think. Not a man could sit erect under it. All drooped low in the saddles. John preached in this 'Wilderness!' It must have been exhausting work. What a very heaven the massy towers and ramparts of vast Mars Saba looked to us when we caught a first glimpse of them!

We stayed at this great convent all night, guests of the hospitable priests. Mars Saba, perched upon a crag, a human nest stuck high up against a perpendicular mountain wall, is a world of grand masonry that rises, terrace upon terrace, away above your head, like the terraced and retreating colonnades one sees in fanciful pictures of Belshazzar's Feast and the palaces of the ancient Pharaohs. No other human dwelling is near. It was founded many ages ago by a holy recluse who lived at first in a cave in the rock—a cave which is enclosed in the convent walls, now, and was reverently shown to us by the priests. This recluse, by his rigorous torturing of his flesh, his diet of bread and water, his utter withdrawal from all society and from the vanities of the world, and his constant prayer and saintly contemplation of a skull, inspired an emulation that brought about him many disciples. The precipice on the other side of the canon is well perforated with the small holes they dug in the rock to live in. The present occupants of Mars Saba, about seventy in number, are all hermits. They wear a coarse robe, an ugly, brimless stove-pipe of a hat, and go without shoes. They eat nothing whatever but bread and salt; they drink nothing but water. As long as they live they can never go outside the walls, or look upon a woman—for no woman is permitted to enter Mars Saba, upon any pretext whatsoever.

Some of these men have been shut up there for thirty years. In all that dreary time they have not heard the laughter of a child or the blessed voice of a woman; they have seen no human tears, no human smiles; they have known no human joys, no wholesome human sorrows. In their hearts are no memories of the past, in their brains no dreams of the future. All that is lovable, beautiful, worthy, they have put far away from them; against all things that are pleasant to look upon, and all sounds that are music to the ear, they have barred their massive doors and reared their relentless walls of stone for ever. They have banished the tender grace of life and left only the sapped and skinny mockery.

Their lips are lips that never kiss and never sing; their hearts are hearts that never hate and never love; their breasts are breasts that never swell with the sentiment, 'I have a country and a flag.' They are dead men who walk.

I set down these first thoughts because they are natural—not because they are just or because it is right to set them down. It is easy for book-makers to say 'I thought so and so as I looked upon such and such a scene'—when the truth is they thought all those fine things afterwards. One's first thought is not likely to be strictly accurate, yet it is no crime to think it and none to write it down, subject to modification by later experience. These hermits *are* dead men, in several respects, but not in all; and it is not proper, that, thinking ill of them at first, I should go on doing so, or, speaking ill of them I should reiterate the words and stick to them. No, they treated us too kindly for that. There is something human about them somewhere. They knew we were foreigners and Protestants, and not likely to feel admiration or much friendliness toward them. But their large charity was above considering such things. They simply saw in us men who were hungry, and thirsty, and tired, and that was sufficient. They opened their doors and gave us welcome. They asked no questions, and they made no self-righteous display of their hospitality. They fished for no compliments. They moved quietly about, setting the table for us, making the beds, and bringing water to wash in, and paid no heed when we said it was wrong for them to do that when we had men whose business it was to perform such offices. We fared most comfortably, and sat late at dinner. We walked all over the building with the hermits afterwards, and then sat on the lofty battlements and smoked while we enjoyed the cool air, the wild scenery, and the sunset. One or two chose cosy bedrooms to sleep in, but the nomadic instinct prompted the rest to sleep on the broad divan that extended around the great hall, because it seemed like sleeping out of doors, and so was more cheery and inviting. It was a royal rest we had.

When we got up to breakfast in the morning, we were new men. For all this hospitality no strict charge was made. We could give something if we chose; we need give nothing, if we were poor or if we were stingy. The

pauper and the miser are as free as any in the Catholic Convents of Palestine. I have been educated to enmity toward everything that is Catholic, and sometimes, in consequence of this, I find it much easier to discover Catholic faults than Catholic merits. But there is one thing I feel no disposition to overlook, and no disposition to forget: and that is the honest gratitude I and all pilgrims owe, to the Convent Fathers in Palestine. Their doors are always open, and there is always a welcome for any worthy man who comes, whether he comes in rags or clad in purple. The Catholic Convents are a priceless blessing to the poor. A pilgrim without money, whether he be a Protestant or a Catholic, can travel the length and breadth of Palestine, and in the midst of her desert wastes find wholesome food and a clean bed every night, in these buildings. Pilgrims in better circumstances are often stricken down by the sun and the fevers of the country, and then their saving refuge is the Convent. Without these hospitable retreats, travel in Palestine would be a pleasure which none but the strongest men could dare to undertake. Our party, pilgrims and all, will always be ready and always willing, to touch glasses and drink health, prosperity, and long life to the Convent Fathers of Palestine.

So, rested and refreshed, we fell into line and filed away over the barren mountains of Judea, and along rocky ridges and through sterile gorges, where eternal silence and solitude reigned. Even the scattering groups of armed shepherds we met the afternoon before, tending their flocks of long-haired goats, were wanting here. We saw but two living creatures. They were gazelles, of 'soft-eyed' notoriety. They looked like very young kids, but they annihilated distance like an express train. I have not seen animals that moved faster, unless I might say it of the antelopes of our own great plains.

At nine or ten in the morning we reached the Plain of the Shepherds, and stood in a walled garden of olives where the shepherds were watching their flocks by night, eighteen centuries ago, when the multitude of angels brought them the tidings that the Saviour was born. A quarter of a mile away was Bethlehem of Judea, and the pilgrims took some of the stone wall and hurried on.

The Plain of the Shepherds is a desert, paved with loose stones, void of vegetation, glaring in the fierce sun.

Only the music of the angels it knew once could charm its shrubs and flowers to life again and restore its vanished beauty. No less potent enchantment could avail to work this miracle.

In the huge Church of the Nativity, in Bethlehem, built fifteen hundred years ago by the inveterate St Helena, they took us below ground, and into a grotto cut in the living rock. This was the 'manger' where Christ was born. A silver star set in the floor, bears a Latin inscription to that effect. It is polished with the kisses of many generations of worshipping pilgrims. The grotto was tricked out in the usual tasteless style observable in all the holy places of Palestine. As in the Church of the Holy Sepulchre, envy and uncharitableness were apparent here. The priests and the members of the Greek and Latin churches cannot come by the same corridor to kneel in the sacred birthplace of the Redeemer, but are compelled to approach and retire by different avenues, lest they quarrel and fight on this holiest ground on earth.

We went to the Milk Grotto, of course—a cavern where Mary hid herself for a while before the flight into Egypt. Its walls were black before she entered, but in suckling the child, a drop of her milk fell upon the floor and instantly changed the darkness of the walls to its own snowy hue. We took many little fragments of stone from here, because it is well known in all the East that a barren woman hath need only to touch her lips to one of these and her failing will depart from her. We took many specimens, to the end that we might confer happiness upon certain households that we wot of.

We got away from Bethlehem and its troops of beggars and relic-pedlars in the afternoon, and after spending some little time at Rachel's tomb, hurried to Jerusalem as fast as possible. I never was so glad to get home again before. I never have enjoyed rest as I have enjoyed it during these last few hours. The journey to the Dead Sea, the Jordan, and Bethlehem was short, but it was an exhausting one. Such roasting heat, such oppressive solitude, and such dismal desolation cannot surely exist elsewhere on earth. And *such* fatigue!

The commonest sagacity warns me that I ought to tell the customary pleasant lie, and say I tore myself reluctantly away from every noted place in Palestine.

It is the neat thing to say you were reluctant, and then append the profound thoughts that 'struggle for utterance,' in your brain; but it is the true thing to say you were not reluctant, and found it impossible to think at all—though in good sooth it is not respectable to say it, and not poetical, either. We do not think, in the holy places; we think in bed, afterwards, when the glare, and the noise, and the confusion are gone, and in fancy we revisit alone the solemn monuments of the past, and summon the phantom pageants of an age that has passed away.

CHAPTER LI

WE visited all the holy places about Jerusalem which we had left unvisited when we journeyed to the Jordan, and then, about three o'clock one afternoon, we fell into procession and marched out at the stately Damascus gate, and the walls of Jerusalem shut us out for ever. We paused on the summit of a distant hill and took a final look and made a final farewell to the venerable city which had been such a good home to us.

For about four hours we travelled downhill constantly. We followed a narrow bridle-path which traversed the beds of the mountain gorges, and when we could we got out of the way of the long trains of laden camels and asses, and when we could not we suffered the misery of being mashed up against perpendicular walls of rock and having our legs bruised by the passing freight. Jack was caught two or three times, and Dan and Moulton as often. One horse had a heavy fall on the slippery rocks, and others had narrow escapes. However, this was as good a road as we had found in Palestine, and possibly even the best, and so there was not much grumbling.

Sometimes, in the glens, we came upon luxuriant orchards of figs, apricots, pomegranates, and such things, but oftener the scenery was rugged, mountainous, verdureless and forbidding. Here and there, towers were perched high up on acclivities which seemed almost inaccessible. This fashion is as old as Palestine itself and was adopted in ancient times for security against enemies.

We crossed the brook which furnished David the stone that killed Goliath, and no doubt we looked upon the very ground whereon that noted battle was fought. We passed by a picturesque old Gothic ruin whose stone pavements had rung to the armed heels of many a valorous Crusader, and we rode through a piece of country which we were told once knew Samson as a citizen.

We stayed all night with the good monks at the convent of Ramleh, and in the morning got up and galloped the horses a good part of the distance from there to Jaffa, or Joppa; for the plain was as level as a floor and free from stones, and besides this was our last march in Holy Land. These two or three hours finished, we and the tired horses could have rest and sleep as long as we wanted it. This was the plain of which Joshua spoke when he said, 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon!' As we drew near to Jaffa, the boys spurred up the horses and indulged in the excitement of an actual race—an experience we had hardly had since we raced on donkeys in the Azores islands.

We came finally to the noble grove of orange-trees in which the Oriental city of Jaffa lies buried; we passed through the walls, and rode again down narrow streets and among swarms of animated rags, and saw other sights and had other experiences we had long been familiar with. We dismounted, for the last time, and out in the offing, riding at anchor, we saw the ship! I put an exclamation point there because we felt one when we saw the vessel. The long pilgrimage was ended, and somehow we seemed to feel glad of it.

[For description of Jaffa, see Universal Gazetteer.] Simon the Tanner formerly lived here. We went to his house. All the pilgrims visit Simon the Tanner's house. Peter saw the vision of the beasts let down in a sheet when he lay upon the roof of Simon the Tanner's house. It was from Jaffa that Jonah sailed when he was told to go and prophesy against Nineveh, and no doubt it was not far from the town that the whale threw him up when he discovered that he had no ticket. Jonah was disobedient, and of a fault-finding, complaining disposition, and deserves to be lightly spoken of, almost. The timbers used in the construction of Solomon's temple were floated to Jaffa in rafts, and the narrow opening in the reef through which they passed to the shore is

not an inch wider or a shade less dangerous to navigate than it was then. Such is the sleepy nature of the population Palestine's only good seaport has now and always had. Jaffa has a history and a stirring one. It will not be discovered anywhere in this book. If the reader will call at the circulating library and mention my name, he will be furnished with books which will afford him the fullest information concerning Jaffa.

So ends the pilgrimage. We ought to be glad that we did not make it for the purpose of feasting our eyes upon fascinating aspects of nature, for we should have been disappointed—at least at this season of the year. A writer in *Life in the Holy Land* observes :—

'Monotonous and uninviting as much of the Holy Land will appear to persons accustomed to the almost constant verdure of flowers, ample streams and varied surface of our own country, we must remember that its aspect to the Israelites after the weary march of forty years through the desert must have been very different.'

Which all of us will freely grant. But it truly is 'monotonous and uninviting,' and there is no sufficient reason for describing it as being otherwise.

Of all the lands there are for dismal scenery, I think Palestine must be the prince. The hills are barren, they are dull of colour, they are unpicturesque in shape. The valleys are unsightly deserts fringed with a feeble vegetation that has an expression about it of being sorrowful and despondent. The Dead Sea and the Sea of Galilee sleep in the midst of a vast stretch of hill and plain wherein the eye rests upon no pleasant thing, no striking object, no soft picture dreaming in a purple haze or mottled with the shadows of the clouds. Every outline is harsh, every feature is distinct, there is no perspective—distance works no enchantment here. It is a hopeless dreary, heart-broken land.

Small shreds and patches of it must be very beautiful in the full flush of spring, however, and all the more beautiful by contrast with the far-reaching desolation that surrounds them on every side. I would like much to see the fringes of the Jordan in spring-time, and Shechem, Esdraelon, Ajalon, and the borders of Galilee—but even then these spots would seem mere toy gardens set at wide intervals in the waste of a limitless desolation.

Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies. Where Sodom and Gomorrah reared their domes and towers, that solemn sea now floods the plain, in whose bitter waters no living thing exists—over whose waveless surface the blistering air hangs motionless and dead—about whose borders nothing grows but weeds, and scattering tufts of cane and that treacherous fruit that promises refreshment to parching lips, but turns to ashes at the touch. Nazareth is forlorn; about that ford of Jordan where the hosts of Israel entered the Promised Land with songs of rejoicing, one finds only a squalid camp of fantastic Bedouins of the desert; Jericho the accursed lies a mouldering ruin to-day, even as Joshua's miracle left it more than three thousand years ago; Bethlehem and Bethany, in their poverty and their humiliation, have nothing about them now to remind one that they once knew the high honour of the Saviour's presence; the hallowed spot where the shepherds watched their flocks by night, and where the angels sang Peace on earth, good will to men, is untenanted by any living creature, and unblessed by any feature that is pleasant to the eye. Renowned Jerusalem itself, the stateliest name in history, has lost all its ancient grandeur, and is become a pauper village; the riches of Solomon are no longer there to compel the admiration of visiting Oriental queens; the wonderful temple, which was the pride and the glory of Israel, is gone, and the Ottoman crescent is lifted above the spot where, on that most memorable day in the annals of the world, they reared the Holy Cross. The noted Sea of Galilee, where Roman fleets once rode at anchor and the disciples of the Saviour sailed in their ships, was long ago deserted by the devotees of war and commerce, and its borders are a silent wilderness; Capernaum is a shapeless ruin; Magdala is the home of beggared Arabs; Bethsaida and Chorazin have vanished from the earth, and the 'desert places' round about them where thousands of men once listened to the Saviour's voice and ate the miraculous bread, sleep in the hush of a solitude that is inhabited only by birds of prey and skulking foxes.

Palestine is desolate and unlovely. And why should it be otherwise? Can the *curse* of the Deity beautify a land?

Palestine is no more of this work-day world. It is sacred to poetry and tradition—it is dream-land.

CHAPTER LII

It was worth a kingdom to be at sea again. It was a relief to drop all anxiety whatsoever—all questions as to where we should go; how long we should stay; whether it were worth while to go or not; all anxieties about the conditions of the horses; all such questions as 'Shall we *ever* get to water?' 'Shall we *ever* lunch?' 'Ferguson, how many *more* million miles have we got to creep under this awful sun before we camp?' It was a relief to cast all these torturing little anxieties far away—ropes of steel they were, and every one with a separate and distinct strain on it—and feel the temporary contentment that is born of the banishment of all care and responsibility. We did not look at the compass: we did not care, now, where the ship went to, so that she went out of sight of land as quickly as possible. When I travel again, I wish to go in a pleasure ship. No amount of money could have purchased for us, in a strange vessel and among unfamiliar faces, the perfect satisfaction and the sense of being *at home* again which we experienced when we stepped on board the *Quaker City*—*our own ship*—after this wearisome pilgrimage. It is a something we have felt always when we returned to her, and a something we had no desire to sell.

After a pleasant voyage and a good rest, we drew near to Egypt and out of the mellowest of sunsets we saw the domes and minarets of Alexandria rise into view. As soon as the anchor was down, Jack and I got a boat and went ashore. It was night by this time, and the other passengers were content to remain at home and visit *ancient Egypt* after breakfast. It was the way they did at Constantinople. They took a lively interest in new countries, but their school-boy impatience had worn off, and they had learned that it was wisdom to take things easy and go along comfortably—these old countries do not go away in the night; they stay till after breakfast.

When we reached the pier we found an army of Egyptian boys with donkeys no larger than themselves, waiting for passengers—for donkeys are the omnibuses of Egypt. We preferred to walk, but we could not have

our own way. The boys crowded about us, clamoured around us, and slewed their donkeys exactly across our path, no matter which way we turned. They were good-natural rascals, and so were the donkeys. We mounted, and the boys ran behind us and kept the donkeys in a furious gallop, as is the fashion at Damascus. I believe I would rather ride a donkey than any beast in the world. He goes briskly, he puts on no airs, he is docile, though opinionated. Satan himself could not scare him, and he is convenient—very convenient. When you are tired riding you can rest your feet on the ground and let him gallop from under you.

We found the hotel and secured rooms, and were happy to know that the Prince of Wales had stopped there once. They had it everywhere on signs. No other princes had stopped there since, till Jack and I came. We went abroad through the town, then, and found it a city of huge commercial buildings, and broad, handsome streets brilliant with gas-light. By night it was a sort of reminiscence of Paris. But finally Jack found an ice-cream saloon, and that closed investigations for that evening. The weather was very hot, it had been many a day since Jack had seen ice-cream, and so it was useless to talk of leaving the saloon till it shut up.

In the morning the lost tribes of America came ashore and infested the hotels and took possession of all the donkeys and other open barouches that offered. They went in picturesque procession to the American Consul's; to the great gardens; to Cleopatra's Needles; to Pompey's Pillar; to the palace of the Viceroy of Egypt; to the Nile; to the superb groves of date-palms. One of our most inveterate relic-hunters had his hammer with him, and tried to break a fragment off the upright Needle and could not do it; he tried the prostrate one and failed; he borrowed a heavy sledge hammer from a mason and failed again. He tried Pompey's Pillar, and this baffled him. Scattered all about the mighty monolith were sphinxes of noble countenances, carved out of Egyptian granite as hard as blue steel, and whose shapely features the wear of five thousand years had failed to mark or mar. The relic-hunter battered at these persistently, and sweated profusely over his work. He might as well have attempted to deface the moon. They regarded him serenely with the stately smile they had worn so

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long, and which seemed to say, 'Peck away, poor insect; we were not made to fear such as you; in ten-score dragging ages we have seen more of your kind than there are sands at your feet : have you left a blemish upon us?'

Alexandria was too much like a European city to be novel, and we soon tired of it. We took the cars and came up here to ancient Cairo, which is an Oriental city and of the completest pattern. There is little about it to disabuse one's mind of the error if he should take it into his head that he was in the heart of Arabia. Stately camels and dromedaries, swarthy Egyptians, and likewise Turks and black Ethiopians, turbaned, sashed, and blazing in a rich variety of Oriental costumes of all shades of flashy colours, are what one sees on every hand crowding the narrow streets and the honeycombed bazaars. We are stopping at Shepherd's Hotel, which is the worst on earth..

But all the donkeys in Christendom, and most of the Egyptian boys, I think, are at the door, and there is some noise going on, not to put it in stronger language. We are about starting to the illustrious Pyramids of Egypt, and the donkeys for the voyage are under inspection. I will go and select one before the choice animals are all taken.

CHAPTER LIII

THE donkeys were all good, all handsome, all strong and in good condition, all fast and all willing to prove it. They were the best we had found anywhere, and the most *recherché*. I do not know what *recherché* is, but that is what these donkeys were, anyhow. Some were of a soft mouse-colour, and the others were white, black, and vari-coloured. Some were close-shaven all over, except that a tuft like a paint brush was left on the end of the tail. Others were so shaven in fanciful landscape garden patterns, as to mark their bodies with curving lines, which were bounded on one side by hair and on the other by the close plush left by the shears. They had all been newly barbered, and were exceedingly stylish. Several of the white ones were barred like zebras with rainbow stripes of blue and red and yellow paint.

These were indescribably gorgeous. Dan and Jack selected from this lot because they brought back Italian reminiscences of the old masters.' The saddles were the high, stuffy, frog-shaped things we had known in Ephesus and Smyrna. The donkey-boys were lively young Egyptian rascals who could follow a donkey and keep him in a canter half a day without tiring. We had plenty of spectators when we mounted, for the hotel was full of English people bound overland to India and officers getting ready for the African campaign against the Abyssinian King Theodorus. We were not a very large party, but as we charged through the streets of the great metropolis, we made noise for five hundred, and displayed activity and created excitement in proportion. Nobody can steer a donkey, and some collided with camels, dervishes, effendis, asses, beggars, and everything else that offered to the donkeys a reasonable chance for a collision. When we turned into the broad avenue that leads out of the city toward old Cairo, there was plenty of room. The walls of stately date-palms that fenced the gardens and bordered the way, threw their shadows down and made the air cool and bracing. We rose to the spirit of the time and the race became a wild rout, a stampede, a terrific panic. I wish to live to enjoy it again.

Somewhere along this route we had a few startling exhibitions of Oriental simplicity. A girl, apparently thirteen years of age, came along the great thoroughfare dressed like Eve before the fall. We would have called her thirteen at home; but here girls who look thirteen are often not more than nine, in reality. Occasionally we saw stark-naked men of superb build, bathing, and making no attempt at concealment. However, an hour's acquaintance with this cheerful custom reconciled the pilgrims to it, and then it ceased to occasion remark. Thus easily do even the most startling novelties grow tame and spiritless to these sight-surfeited wanderers.

Arrived at Old Cairo, the camp-followers took up the donkeys and tumbled them bodily aboard a small boat with a lateen sail, and we followed and got under way. The deck was closely packed with donkeys and men; the two sailors had to climb over and under and through the wedged mass to work the sails, and the steersman had to crowd four or five donkeys out of the way

when he wished to swing his tiller and put his helm hard-down. But what were their troubles to us? We had nothing to do; nothing to do but enjoy the trip; nothing to do but shove the donkeys off our corns and look at the charming scenery of the Nile.

On the island at our right was the machine they call the Nilometer, a stone-column whose business it is to mark the rise of the river and prophecy whether it will reach only thirty-two feet and produce a famine, or whether it will properly flood the land at forty and produce plenty, or whether it will rise to forty-three and bring death and destruction to flocks and crops—but how it does all this they could not explain to us, so that we could understand. On the same island is still shown the spot where Pharaoh's daughter found Moses in the bulrushes. Near the spot we sailed from, the Holy Family dwelt when they sojourned in Egypt till Herod should complete his slaughter of the innocents. The same tree they rested under when they first arrived, was there a short time ago, but the Viceroy of Egypt sent it to the Empress Eugenie lately. He was just in time, otherwise our pilgrims would have had it.

The Nile at this point is muddy, swift, and turbid, and does not lack a great deal of being as wide as the Mississippi.

We scrambled up the steep bank at the shabby town of Ghizeh, mounted the donkeys again, and scampered away. For four or five miles the route lay along a high embankment which they say is to be the bed of a railway the Sultan means to build for no other reason than that when the Empress of the French comes to visit him she can go to the Pyramids in comfort. This is true Oriental hospitality. I am very glad it is our privilege to have donkeys instead of cars.

At the distance of a few miles the Pyramids, rising above the palms, looked very clean-cut, very grand and imposing, and very soft and filmy, as well. They swam in a rich haze that took from them all suggestions of unfeeling stone, and made them seem only the airy nothings of a dream—structures which might blossom into tiers of vague arches, or ornate colonnades, maybe, and change and change again, into all graceful forms of architecture while we looked, and then melt deliciously away and blend with the tremulous atmosphere.

At the end of the levee we left the mules and went in a sail-boat across an arm of the Nile or an overflow, and landed where the sands of the Great Sahara left their embankment, as straight as a wall, along the verge of the alluvial plain of the river. A laborious walk in the flaming sun brought us to the foot of the great Pyramid of Cheops. It was a fairy vision no longer. It was a corrugated, unsightly mountain of stone. Each of its monstrous sides was a wide stairway which rose upward, step above step, narrowing as it went, till it tapered to a point far aloft in the air. Insect men and women—pilgrims from the *Quaker City*—were creeping about its dizzy perches, and one little black swarm were waving postage stamps from the airy summit—handkerchiefs will be understood.

Of course we were besieged by a rabble of muscular Egyptians and Arabs who wanted the contract of dragging us to the top—all tourists are. Of course you could not hear your own voice for the din that was around you. Of course the Sheiks said *they* were the only responsible parties; that all contracts must be made with them, all moneys paid over to them, and none exacted from us by any but themselves alone. Of course they contracted that the varlets who dragged us up should not mention baksheesh once. For such is the usual routine. Of course we contracted with them, paid them, were delivered into the hands of the draggers, dragged up the Pyramids, and harried and be-deviled for baksheesh from the foundation clear to the summit. We paid it, too, for we were purposely spread very far apart over the vast side of the Pyramid. There was no help near if we called, and the Herculesees who dragged us had a way of asking sweetly and flatteringly for baksheesh, which was seductive, and of looking fierce and threatening to throw us down the precipice, which was persuasive and convincing.

Each step being full as high as a dinner-table; there being very, very many of the steps; an Arab having hold of each of our arms and springing upward from step to step and snatching us with them, forcing us to lift our feet as high as our breasts every time, and do it rapidly and keep it up till we were ready to faint, who shall say it is not lively, exhilarating, lacerating, muscle-straining, bone-wrenching, and perfectly excruciating and exhausting

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pastime climbing the Pyramids? I beseeched the varlets not to twist *all* my joints asunder; I iterated, reiterated, even *swore* to them that I did not wish to beat anybody to the top; did all I could to convince them that if I got there the last of all I would feel blessed above men and grateful to them for ever; I begged them, prayed them, pleaded with them to let me stop and rest a moment—only one little moment: and they only answered with some more frightful springs, and an unenlisted volunteer behind opened a bombardment of determined boosts with his head which threatened to batter my whole political economy to wreck and ruin.

Twice, for one minute, they let me rest while they extorted baksheesh, and then continued their maniac flight up the Pyramid. They wished to beat the other parties. It was nothing to them that I, a stranger, must be sacrificed upon the altar of their unholy ambition. But in the midst of sorrow, joy blooms. Even in this dark hour I had a sweet consolation. For I knew that except these Mohammedans repented they would go straight to perdition some day. And *they* never repent—they never forsake their paganism. This thought calmed me, cheered me, and I sank down, limp and exhausted, upon the summit, but happy, so happy and serene within.

On the one hand, a mighty sea of yellow sand stretched away toward the ends of the earth, solemn, silent, shorn of vegetation, its solitude uncheered by any forms of creature life; on the other, the Eden of Egypt was spread below us—a broad green floor, cloven by the sinuous river, dotted with villages, its vast distances measured and marked by the diminishing stature of receding clusters of palms. It lay asleep in an enchanted atmosphere. There was no sound, no motion. Above the date-plumes in the middle distance, swelled a domed and pinnacled mass, glimmering through a tinted, exquisite mist; away toward the horizon a dozen shapely pyramids watched over ruined Memphis: and at our feet the bland impassible Sphinx looked out upon the picture from her throne in the sands as placidly and pensively as she had looked upon its like full fifty lagging centuries ago.

We suffered torture no pen can describe from the hungry appeals for baksheesh that gleamed from Arab eyes and poured incessantly from Arab lips. Why try

to call up the traditions of vanished Egyptian grandeur; why try to fancy Egypt following dead Rameses to his tomb in the Pyramid, or the long multitude of Israel departing over the desert yonder? Why try to think at all? The thing was impossible. One must bring his meditations cut and dried, or else cut and dry them afterward.

The traditional Arab proposed, in the traditional way, to run down Cheops, cross the eighth of a mile of sand intervening between it and the tall pyramid of Cephron, ascend to Cephron's summit and return to us on the top of Cheops—all in nine minutes by the watch, and the whole service to be rendered for a single dollar. In the first flush of irritation, I said let the Arab and his exploits go to the mischief. But stay. The upper third of Cephron was coated with dressed marble, smooth as glass. A blessed thought entered my brain. He must infallibly break his neck. Close the contract with despatch, I said, and let him go. He started. We watched. He went bounding down the vast broadside, spring after spring, like an ibex. He grew smaller and smaller till he became a bobbing pigmy, away down toward the bottom—then disappeared. We turned and peered over the other side—forty seconds—eighty seconds—a hundred—happiness, he is dead already!—two minutes and a quarter—'There he goes!' Too true—it was too true. He was very small, now. Gradually, but surely, he overcame the level ground. He began to spring and climb again. Up, up, up—at last he reached the smooth coating—now for it. But he clung to it with toes and fingers, like a fly. He crawled this way and that—away to the right, slanting upward—away to the left, still slanting upward—and stood at last, a black peg on the summit, and waved his pigmy scarf! Then he crept downward to the raw steps again, then picked up his agile heels and flew. We lost him presently. But presently again we saw him under us, mounting with undiminished energy. Shortly he bounded into our midst with a gallant war-whoop. Time, eight minutes forty-one seconds. He had won. His bones were intact. It was a failure. I reflected. I said to myself, he is tired, and must grow dizzy. I will risk another dollar on him.

He started again. Made the trip again. Slipped

on the smooth coating—I almost had him. But an infamous crevice saved him. He was with us once more—perfectly sound. Time, eight minutes forty-six seconds.

I said to Dán, 'Lend me a dollar—I can beat this game, yet.'

Worse and worse. He won again. Time, eight minutes forty-eight seconds. I was out of all patience now. I was desperate. Money was no longer of any consequence. I said, 'Şirrah, I will give you a hundred dollars to jump off this pyramid head first. If you do not like the terms, name your bet. I scorn to stand on expenses now. I will stay right here and risk money on you as long as Dan has got a cent.'

I was in a fair way to win now, for it was a dazzling opportunity for an Arab. He pondered a moment, and would have done it, I think, but his mother arrived, then, and interfered. Her tears moved me—I never can look upon the tears of woman with indifference—and I said I would give her a hundred to jump off, too.

But it was a failure. The Arabs are too high-priced in Egypt. They put on airs unbecoming to such savages.

We descended, hot and out of humour. The dragoman lit candles, and we all entered a hole near the base of the pyramid, attended by a crazy rabble of Arabs who thrust their services upon us uninvited. They dragged us up a long inclined chute, and dripped candle grease all over us. This chute was not more than twice as wide and high as a Saratoga trunk, and was walled, roofed, and floored with solid blocks of Egyptian granite as wide as a wardrobe, twice as thick and three times as long. We kept on climbing, through the oppressive gloom, till I thought we ought to be nearing the top of the pyramid again, and then came to the 'Queen's Chamber,' and shortly to the Chamber of the King. These large apartments were tombs. The walls were built of monstrous masses of smooth granite, neatly joined together. Some of them were nearly as large square as an ordinary parlour. A great stone sarcophagus like a bath-tub stood in the centre of the King's Chamber. Around it were gathered a picturesque group of Arab savages and soiled and tattered pilgrims, who held their candles aloft in the gloom while they chattered, and the winking blurs of light shed a dim glory down upon one of the irrepressible

memento-seekers who was pecking at the venerable sarcophagus with his sacrilegious hammer.

We struggled out to the open air and the bright sunshine, and for the space of thirty minutes received ragged Arabs by couples, dozens, and platoons, and paid them baksheesh for services they swore and proved by each other that they had rendered, but which we had not been aware of before—and as each party was paid, they dropped into the rear of the procession and in due time arrived again with a newly-invented delinquent list for liquidation.

We lunched in the shade of the pyramid, and in the midst of this encroaching and unwelcome company, and then Dan and Jack and I started away for a walk. A howling swarm of beggars followed us—surrounded us—almost headed us off. A sheik, in flowing white burnous and gaudy head-gear, was with them. He wanted more baksheesh. But we had adopted a new code—it was millions for defence, but not a cent for baksheesh. I asked him if he could persuade the others to depart if we paid him. He said yes—for ten francs. We accepted the contract, and said,—

‘Now persuade your vassals to fall back.’

He swung his long staff round his head and three Arabs bit the dust. He capered among the mob like a very maniac. His blows fell like hail, and wherever one fell a subject went down. We had to hurry to the rescue and tell him it was only necessary to damage them a little, he need not kill them. In two minutes we were alone with the sheik, and remained so. The persuasive powers of this illiterate savage were remarkable.

Each side of the Pyramid of Cheops is about as long as the capitol at Washington, or the Sultan's new palace on the Bosphorus, and is longer than the greatest depth of St Peter's at Rome—which is to say that each side of Cheops extends seven hundred and some odd feet. It is about seventy-five feet higher than the cross of St Peter's. The first time I ever went down the Mississippi, I thought the highest bluff on the river between St Louis and New Orleans—it was near Selma, Missouri—was probably the highest mountain in the world. It is four hundred and thirteen feet high. It still looms in my memory with undiminished grandeur. I can still see the trees and bushes growing smaller and smaller

as I followed them up its huge slant with my eye, till they became a feathery fringe on the distant summit. This symmetrical Pyramid of Cheops—this solid mountain of stone reared by the patient hands of men—this mighty tomb of a forgotten monarch—dwarfs my cherished mountain. For it is four hundred and eighty feet high. In still earlier years than those I have been recalling, Holliday's Hill, in our town, was to me the noblest work of God. It appeared to pierce the skies. It was nearly three hundred feet high. In those days I pondered the subject much, but I never could understand why it did not swathe its summit with never-falling clouds, and crown its majestic brow with everlasting snows. I had heard that such was the custom of great mountains in other parts of the world. I remember how I worked with another boy, at odd afternoons stolen from study and paid for with stripes, to undermine and start from its bed an immense boulder that rested upon the edge of that hill-top; I remembered how, one Saturday afternoon, we gave three hours of honest effort to the task, and saw at last that our reward was at hand; I remembered how we sat down, then, and wiped the perspiration away, and waited to let a picnic party get out of the way in the road below—and then we started the boulder. It was splendid. It went crashing down the hillside, tearing up saplings, mowing bushes down like grass, ripping and crushing and smashing everything in its path—eternally splintered and scattered a wood pile at the foot of the hill, and then sprang from the high bank clear over a dray in the road—the negro glanced up once and dodged—and the next second it made infinitesimal mince-meat of a frame cooper-shop, and the coopers swarmed out like bees. Then we said it was perfectly magnificent, and left. Because the coopers were starting up the hill to inquire.

Still, that mountain, prodigious as it was, was nothing to the Pyramid of Cheops. I could conjure up no comparison that would convey to my mind a satisfactory comprehension of the magnitude of a pile of monstrous stones that covered thirteen acres of ground and stretched upward four hundred and eighty tiresome feet, and so I gave it up and walked down to the Sphinx.

After years of waiting, it was before me at last. The great face was so sad, so earnest, so longing, so patient.

There was a dignity not of earth in its mien, and in its countenance a benignity such as never anything human wore. It was stone but it seemed sentient. If ever image of stone thought, it was thinking. It was looking toward the verge of the landscape, yet looking at nothing—nothing but distance and vacancy. It was looking over and beyond everything of the present, and far into the past. It was gazing out over the ocean of Time—over line of century-waves which, farther and farther receding, closed nearer and nearer together, and blending at last into one unbroken tide, away toward the horizon of remote antiquity. It was thinking of the wars of departed ages; of the empires it had seen, created and destroyed; of the nations whose birth it had witnessed, whose progress it had watched, whose annihilation it had noted; of the joy and sorrow, the life and death, the grandeur and decay, of five thousand slow revolving years. It was the type of an attribute of man—of a faculty of his heart and brain. It was MEMORY—RETROSPECTION—wrought into visible, tangible form. All who know what pathos there is in memories of days that are accomplished and faces that have vanished—albeit only a trifling score of years gone by—will have some appreciation of the pathos that dwells in these grave eyes that look so steadfastly back upon the things they knew before History was born—before Tradition had being—things that were, and forms that moved, in a vague era which even Poetry and Romance scarce know of—and passed one by one away and left the stony dreamer solitary in the midst of a strange new age, and uncomprehended scenes.

The Sphinx is grand in its loneliness; it is imposing in its magnitude; it is impressive in the mystery that hangs over its story. And there is that in the overshadowing majesty of this eternal figure of stone, with its accusing memory of the deeds of all ages, which reveals to one something of what he shall feel when he shall stand at last in the awful presence of God.

There are some things which, for the credit of America, should be left unsaid, perhaps; but these very things happen sometimes to be the very things which, for the real benefit of Americans, ought to have prominent notice. While we stood looking, a wart, or an excrescence of some kind, appeared on the jaw of the Sphinx.

We heard the familiar clink of a hammer, and understood the case at once. One of our well-meaning reptiles—I mean relic-hunters—had crawled up there and was trying to break a 'specimen' from the face of this the most majestic creation the hand of man has wrought. But the great image contemplated the dead ages as calmly as ever, unconscious of the small insect that was fretting at its jaw. Egyptian granite that has defied the storms and earthquakes of all time has nothing to fear from the tack-hammers of ignorant excursionists—highwaymen like this specimen. He failed in his enterprise. We sent a sheik to arrest him if he had the authority, or to warn him, if he had not, that by the laws of Egypt the crime he was attempting to commit was punishable with imprisonment or the bastinado. Then he desisted and went away.

The Sphinx: a hundred and twenty-five feet long, sixty feet high, and a hundred and two feet around the head, if I remember rightly—carved out of one solid block of stone harder than any iron. The blocks must have been as large as the Fifth Avenue Hotel before the usual waste (by the necessities of sculpture) of a fourth or a half of the original mass was begun. I only set down these figures and these remarks to suggest the prodigious labour the carving of it so elegantly, so symmetrically, so faultlessly, must have cost. This species of stone is so hard that figures cut in it remain sharp and unmarred after exposure to the weather for two or three thousand years. Now did it take a hundred years of patient toil to carve the Sphinx? It seems probable.

Something interfered, and we did not visit the Red Sea and walk about the sands of Arabia. I shall not describe the great mosque of Mehemet Ali, whose entire inner walls are built of polished and glistening alabaster; I shall not tell how the little birds have built their nests in the globes of the great chandeliers that hang in the mosque, and how they fill the whole place with their music and are not afraid of anybody because their audacity is pardoned, their rights are respected, and nobody is allowed to interfere with them, even though the mosque be thus doomed to go unlighted; I certainly shall not tell the hackneyed story of the massacre of the Mamelukes, because I am glad the lawless rascals were massacred, and I do not wish to get up

any sympathy in their behalf; I shall not tell how that one solitary Mameluke jumped his horse a hundred feet down the battlements of the citadel and escaped, because I do not think much of that—I could have done it myself; I shall not tell of Joseph's well which he dug in the solid rock of the citadel hill and which is still as good as new, nor how the same mules he bought to draw up the water (with an endless chain) are still at it yet and are getting tired of it, too. I shall not tell about Joseph's granaries which he built to store the grain in, what time the Egyptian brokers were 'selling short,' unwitting that there would be no corn in all the land when it should be time for them to deliver; I shall not tell anything about the strange, strange city of Cairo, because it is only a repetition, a good deal intensified and exaggerated, of the Oriental cities I have already spoken of; I shall not tell of the great caravan which leaves for Mecca every year, for I did not see it; nor of the fashion the people have of prostrating themselves and so forming a long human pavement to be ridden over by the chief of the expedition on its return, to the end that their salvation may be thus secured, for I did not see that either; I shall not speak of the railway, for it is like any other railway—I shall only say that the fuel they use for the locomotive is composed of mummies three thousand years old, purchased by the ton or by the graveyard for that purpose, and that sometimes one hears the profane engineer call out pettishly, 'D—n these plebeians, they don't burn worth a cent—pass out a King;'¹ I shall not tell of the groups of mud cones stuck like wasp's nests upon a thousand mounds above high-water mark the length and breadth of Egypt—villages of the lower classes; I shall not speak of the boundless sweep of level plain, green with luxuriant grain, that gladdens the eye as far as it can pierce through the soft, rich atmosphere of Egypt; I shall not speak of the vision of the Pyramids seen at a distance of five and twenty miles, for the picture is too ethereal to be limned by an uninspired pen; I shall not tell of the crowds of dusky women who flocked to the cars when they stopped a moment at a station, to sell us a drink of water or a ruddy, juicy pomegranate; I shall not tell of the motley

¹ Stated to me for a fact. I only tell it as I got it. I am willing to believe it. I can believe anything.

multitudes and wild costumes that graced a fair we found in full blast at another barbarous station; I shall not tell how we feasted on fresh dates and enjoyed the pleasant landscape all through the flying journey; nor how we thundered into Aléxandria, at last, swarmed out of the cars, rowed aboard the ship, left a comrade behind (who was to return to Europe, thence home), raised the anchor, and turned our bows homeward finally and for ever from the long voyage; nor how, as the mellow sun went down upon the oldest land on earth, Jack and Moulton assembled in solemn state in the smoking-room and mourned over the lost comrade the whole night long, and would not be comforted. I shall not speak a word of any of these things, or write a line. They shall be as a sealed book. I do not know what a sealed book is, because I never saw one, but a sealed book is the expression to use in this connection, because it is popular.

We were glad to have seen the land which was the mother of civilisation—which taught Greece her letters, and through Greece Rome, and through Rome the world; the land which could have humanised and civilised the hapless children of Israel, but allowed them to depart out of her borders little better than savages. We were glad to have seen that land which had an enlightened religion with future eternal rewards and punishment in it, while even Israel's religion contained no promise of a hereafter. We were glad to have seen that land which had glass three thousand years before England had it, and could paint upon it as none of us can paint now; that land which knew, three thousand years ago, wellnigh all of medicine and surgery which science has *discovered* lately; which had all those curious surgical instruments which science has *invented* recently; which had in high excellence a thousand luxuries and necessities of an advanced civilisation which we have gradually contrived and accumulated in modern times and claimed as things that were new under the sun; that had paper untold centuries before we dreamt of it—and waterfalls before our women thought of them; that had a perfect system of common schools so long before we boasted of our achievements in that direction that it seems for ever and for ever ago; that so embalmed the dead that flesh was made almost immortal—which we cannot do; that built temples which mock at destroying time and

smile grimly upon our lauded little prodigies of architecture; that old land that knew all which we know now, perchance, and more; that walked in the broad highway of civilisation in the gray dawn of creation, ages and ages before we were born; that left the impress of exalted, cultivated Mind upon the eternal front of the Sphinx to confound all scoffers who, when all her other proofs had passed away, might seek to persuade the world that imperial Egypt, in the days of her high renown, had groped in darkness.

CHAPTER LIV

WE were at sea now, for a very long voyage—we were to pass through the entire length of the Levant; through the entire length of the Mediterranean proper, also, and then cross the full width of the Atlantic—a voyage of several weeks. We naturally settled down into a very slow, stay-at-home manner of life, and resolved to be quiet, exemplary people, and roam no more for twenty or thirty days. No more, at least, than from stem to stern of the ship. It was a very comfortable prospect, though, for we were tired and needed a long rest.

The ship had to stay a week or more at Gibraltar to take in coal for the home voyage.

It would be very tiresome staying here, and so four of us ran the quarantine blockade and spent seven delightful days in Seville, Cordova, Cadiz, and wandering through the pleasant rural scenery of Andalusia, the garden of Old Spain. The experiences of that cheery week were too varied and numerous for a short chapter and I have not room for a long one. Therefore I shall leave them all out.

Ten or eleven o'clock found us coming down to breakfast one morning in Cadiz. They told us the ship had been lying at anchor in the harbour two or three hours. It was time for us to bestir ourselves. The ship could wait only a little while because of the quarantine. We were soon on board, and within the hour the white city and the pleasant shores of Spain sank down behind the waves and passed out of sight. We had seen no land fade from view so regretfully.

It had long ago been decided in a noisy public meeting in the main cabin that we could not go to Lisbon, because we must surely be quarantined there. We did everything by mass-meeting, in the good old national way, from swapping off one empire for another on the programme of the voyage down to the complaining of the cookery and the scarcity of napkins.

The old-fashioned ship-life had returned, now that we were no longer in sight of land. For days and days it continued just the same, one day being exactly like another, and, to me, every one of them pleasant. At last we anchored in the open roadstead of Funchal, in the beautiful islands we call the Madeiras.

The mountains looked surpassingly lovely, clad as they were in living green; ribbed with lava ridges; flecked with white cottages; riven by deep chasms purple with shade; the great slopes dashed with sunshine and mottled with shadows flung from the drifting squadrons of the sky, and the superb picture fitly crowned by towering peaks whose fronts were swept by the trailing fringes of the clouds.

But we could not land. We stayed all day and looked, we abused the man who invented quarantine, we held half a dozen mass-meetings and crammed them full of interrupted speeches, motions that fell still-born, amendments that came to naught and resolutions that died from sheer exhaustion in trying to get before the house. At night we set sail.

We averaged four mass-meetings a week for the voyage—we seemed always in labour in this way, and yet so often fallaciously that whenever at long intervals we were safely delivered of a resolution, it was cause for public rejoicing, and we hoisted the flag and fired a salute.

Days passed—and nights; and then the beautiful Bermudas rose out of the sea, we entered the tortuous channel, steamed hither and thither among the bright summer islands, and rested at last under the flag of England and were welcome. We were not a nightmare here, where were civilisation and intelligence in place of Spanish and Italian superstition, dirt and dread of cholera. A few days among the breezy groves, the flower gardens, the coral caves, and the lovely vistas of blue water that went curving in and out, disappearing and anon again appearing through jungle walls of brilliant foliage, restored the energies dulled by long drowsing on the ocean,

and fitted us for our final cruise—our little run of a thousand miles to New York—America—HOME.

We bade good-bye to 'our friends the Bermudians,' as our programme hath it—the majority of those we were most intimated with were negroes—and courted the great deep again. I said the majority. We knew more negroes than white people, because we had a deal of washing to be done, but we made some most excellent friends among the whites, whom it will be a pleasant duty to hold long in grateful remembrance.

We sailed, and from that hour all idling ceased. Such another system of overhauling, general littering of cabins and packing of trunks we had not seen since we let go the anchor in the harbour of Beirut. Everybody was busy. Lists of all purchases had to be made out, and values attached, to facilitate matters at the custom-house. Purchases bought by bulk in partnership had to be equitably divided, outstanding debts cancelled, accounts compared, and trunks, boxes, and packages labelled. All day long the bustle and confusion continued.

And now came our first accident. A passenger was running through a gangway, between decks, one stormy night, when he caught his foot in the iron staple of a door that had been heedlessly left off a hatchway, and the bones of his leg broke at the ankle. It was our first serious misfortune. We had travelled much more than twenty thousand miles, by land and sea, in many trying climes, without a single hurt, without a serious case of sickness and without a death among five and sixty passengers. Our good fortune had been wonderful. A sailor had jumped overboard at Constantinople one night, and was seen no more, but it was suspected that his object was to desert, and there was a slim chance, at least, that he reached the shore. But the passenger list was complete. There was no name missing from the register.

At last, one pleasant morning, we steamed up the harbour of New York, all on deck, all dressed in Christian garb—by special order, for there was a latent disposition in some quarters to come out as Turks—and amid a waving of handkerchiefs from welcoming friends, the glad pilgrims noted the shiver of the decks that told that ship and pier had joined hands again and the long, strange cruise was over. Amen.

Nearly one year has flown since this notable pilgrimage was ended; and as I sit here at home in San Francisco thinking, I am moved to confess that day by day the mass of my memories of the excursion have grown more and more pleasant as the disagreeable incidents of travel which encumbered them flitted one by one out of my mind—and now, if the *Quaker City* were weighing her anchor to sail away on the very same cruise again, nothing could grātify me more than to be a passenger. With the same captain and even the same pilgrims, the same sinners. I was on excellent terms with eight or nine of the excursionists (they are my staunch friends yet), and was even on speaking terms with the rest of the sixty-five. I have been at sea quite enough to know that that was a very good average. Because a long sea-voyage not only brings out all the mean traits one has, and exaggerates them, but raises up others which he never suspected he possessed, and even creates new ones. A twelve months' voyage at sea would make of an ordinary man a very miracle of meanness. On the other hand, if a man has good qualities, the spirit seldom moves him to exhibit them on ship board, at least with any sort of emphasis. Now I am satisfied that our pilgrims are pleasant old people on shore; I am also satisfied that at sea on a second voyage they would be pleasanter, somewhat, than they were on our grand excursion, and so I say without hesitation that I would be glad enough to sail with them again. I could at least enjoy life with my handful of old friends. They could enjoy life with *their* cliques as well—passengers invariably divide up into cliques, on *all* ships.

And I will say here, that I would rather travel with an excursion party of Methuselahs than have to be changing ships and comrades constantly, as people do who travel in the ordinary way. Those latter are always grieving over some *other* ship they have known and lost, and over *other* comrades whom diverging routes have separated from them. They learn to love a ship just in time to change it for another, and they become attached to a pleasant travelling companion only to lose him. They have that most dismal experience of being in a strange vessel, among strange people who care nothing about them, and of undergoing the customary bullying by strange officers and the insolence of strange servants,